THE GREEKS IN AMERICA

J. P. XENIDES

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THE GREEKS IN AMERICA

J. P. XENIDES

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BY

J. P. XENIDES

LATE OF ANATOLIA COLLEGE AND THEOLOGICAL SEMINARY, MARSOVAN, ASIA MINOR, AND SECRETARY GREEK RELIEF COMMITTEE, NEW YORK

WITH AN INTRODUCTION BY

CHARLES HATCH SEARS

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INTRODUCTION

The New American Series consists of studies of the following racial groups, together with a study of the Eastern Orthodox Churches:

Albanian and Bulgarian, Armenian and Assyrian-Chaldean, Czecho-Slovak, Greek, Italian, Jewish, Jugo-Slav (Croatian, Servian, Slovenian), Magyar, Polish, Russian and Ruthenian, or Ukrainian, Spanish (Spaniards) and Portuguese, Syrian.

These studies, made under the auspices of the Interchurch World Movement, were undertaken to show, in brief outline, the social, economic and religious background, European or Asiatic, of each group and to present the experience—social, economic and religious—of the particular group in America, with special reference to the contact of the given people with religious institutions in America.

It was designed that the studies should be sympathetic but critical.

It is confidently believed that this series will help America to appreciate and appropriate the spiritual wealth represented by the vast body of New Americans, each group having its own peculiar heritage and potentialities; and will lead Christian America, so far as she will read them, to become a better lover of mankind.

The writer, in each case, is a kinsman or has had direct and intimate relationship with the people, or group of peoples, presented. First hand knowledge and the ability to study and write from a deeply

sympathetic and broadly Christian viewpoint were primary conditions in the selection of the authors.

The author of this volume, Rev. J. P. Xenides, was born of Greek parents in Cæsarea, Asia Minor. His preparatory education was obtained in Asia Minor and Greece, his college course in Marsovan and his theological training at New College, Edinburgh. He taught for 20 years in Anatolia College and Marsovan Theological Seminary. He has traveled extensively in Greece and Asia Minor. He is secretary of the Greek Relief Committee in New York. His nationality, education and work peculiarly fit him to write this book.

These manuscripts were published through the courtesy of the Interchurch World Movement with the coöperative aid of various denominational boards, through the Home Missions Council of America, and the Council of Women for Home Missions.

At this writing arrangements have been made for the publication of only six of the Series, namely: Czecho-Slovak, Greek, Italian, Magyar, Polish and Russian, but other manuscripts will be published as soon as funds or advance orders are secured.

A patient review of all manuscripts, together with a checking up of facts and figures, has been made by the Associate Editor, Dr. Frederic A. Gould, to whom we are largely indebted for statistical and verbal accuracy. The editor is responsible for the general plan and scope of the studies and for questions of policy in the execution of this work.

Charles Hatch Sears.

PREFACE

The subject of the present study is one dear to the writer's heart, and on which he has been brooding for years. Many statements express the outcome of his long experience as an educator and worker in the Greek Field in Asia Minor, Greece and the United States.

Valuable information was obtained from personal interviews and discussion of the topics treated here with prominent clergymen and laymen in the Greek communities in the United States. Among them, he would mention Archbishop Meletis of Athens; Bishop Alexander Rodostolou of New York; Rev. J. Alexopoulos of Pittsburgh, Pa.; Prof. Carrol Brown of the College of the City of New York; Prof. Theodore Ion, attorney and member of the Hellenic American Society, New York City; Mr. Frank W. Jackson, attorney and chairman of the Relief Committee for Greeks of Asia Minor; Rev. Thos. Lacey of Brooklyn, N. Y.; Prof. A. E. Phoutrides of Harvard University; Rev. D. Callimahos of Brooklyn, N. Y.; M. Geo. Caranicholas, New York City; Dr. R. Demos of Harvard; Dr. S. I. Paul, Springfield, Mass.; representatives of the prominent Greek papers, especially *Atlantis* and *National Herald,* and many other friends and acquaintances.

As a speaker of the Near East Relief, the writer visited several of the outstanding Greek communities of the country, such as Boston, Lowell, Haverhill, Springfield, Holyoke, and Pittsfield, Mass.; Newark, Trenton, and Orange, N. J.; Albany, Troy,

Schenectady, Utica, Syracuse, Rochester, and Buffalo, N. Y.; Erie, Pittsburgh, Philadelphia, and S. Bethlehem, Pa.; Washington, D. C.; Canton, Cleveland, Toledo, and Youngstown, Ohio; Detroit and Ann Arbor, Mich.; and Chicago, Ill. Local matters were observed and leaders interviewed at each place.

Questionnaires were sent out in the spring of 1920 to all the Priests, Greek Protestant pastors and other prominent orthodox leaders in different parts of America. Those who responded to the request supplied valuable, suggestive and informing material.

Among the various books and articles consulted, the following should be mentioned with grateful acknowledgment: *Hellenism, or Greeks in America,* by S. G. Canoutas, New York; *Greek Immigration,* by Prof. H. P. Fairchild, of N. Y. University; *Greeks in America,* by Rev. Thomas Burgess. Much valuable information was derived from the *Atlantis* and *National Herald,* as both give daily important and interesting news about the Greeks in America.

The writer would take this opportunity to thank warmly all the friends who gave time and attention to answering his questions and giving valuable help. He begs specially to thank Rev. Thos. Burgess of New York, who kindly read the manuscript and made many helpful and valuable suggestions. The present work was prepared in the spring of 1920 for the Interchurch World Movement. Owing to the discontinuance of that organization, its printing was delayed. Meanwhile—between the summer of 1920 and the end of 1921—such significant events took place in Greece and the Near East as to affect greatly conditions in the Greek communities in America. Under the pressure of other duties the writer revised a number of paragraphs and added some new material to meet and explain the new conditions and changes.

The work is incomplete and sketchy, as there was no time to make a complete survey of the entire field and all did not answer the questionnaire. Still the ground covered is representative of the whole field and throws light on the entire subject under discussion.

J. P. X.

CONTENTS

CHAPTER		PAGE
I	EUROPEAN BACKGROUND:	15
	History and Racial Relationship	15
	Present Political Situation	23
	Political Conditions in the Near East as Affecting Emigration from America	30
	Political Conditions as Inviting Unrest in America	30
	Economic Conditions	31
	Social Conditions	41
	Recreation	46
	Moral Standards	47
	Leadership	53
	Religious Conditions	54
II	THE GREEKS IN AMERICA:	73
	Immigration	73
	Return Movement to Greece	77
	Economic Conditions	80
	Standard of Living and Wages	84
	Unrest	87
III	THE GREEKS IN AMERICA:	88
	Social Conditions	88
	Recreation	88
	Family Life	91
	Relation to Other Racial Groups	94
	Relation to American People, Ideals, Institutions, etc.	96
	Social Organizations and Forces	102
	Educational Forces	107
	Forces of Assimilation	112
	Results as Reflected in War Service	115

CHAPTER PAGE

IV THE GREEKS IN AMERICA: 118

Greek Churches 118
Forms of Religious Approach . . . 132
Evangelical Work Among the Greeks by Protestant Churches 133
Literature 136

V GREEKS IN AMERICA: 139

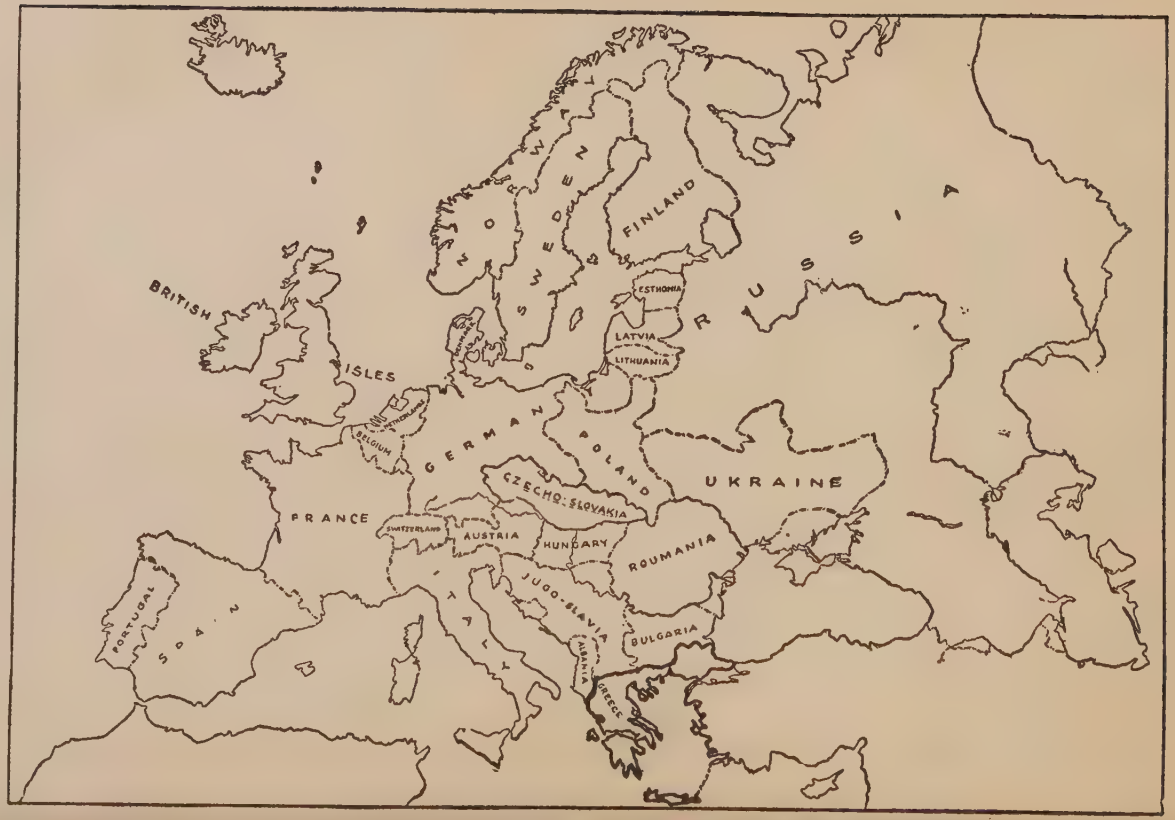
Special Problems 139
Recommendations 145

APPENDICES

I Greek Newspapers in the United States 153
II Bibliography 154

INDEX 159

THE GREEKS IN AMERICA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THE GREEKS IN AMERICA

Chapter I

EUROPEAN BACKGROUND

HISTORY AND RACIAL RELATIONSHIP

Greeks and greater Greece.—The Greeks call themselves Hellenes and their country Hellas. They belong to the Aryan or Indo-European group of nations and have inhabited more than 3000 years the Grecian Peninsula and the islands surrounding it. Hellas was wherever Greeks lived. So there was and is to-day a greater Greece extending to Macedonia, Thrace and Western Asia Minor, characteristically Greek, from time immemorial, in language, customs, manners, religion and folklore.

Greek colonies.—The Greeks, like the Phœnicians of old, and the British in modern times, were a seafaring, trading and colonizing people. Since the sixth century B. C., there have been Greek colonies all along the coasts of the Bosphorus and the Ægean, Marmora and Black Seas, which regions continue to be Greek in character, speech and influence.

Spread of Greek Influence.—Greek influence and colonization were further spread through the expedition of Alexander the Great (334-323 B. C.) into Asia Minor and the further East, comprising the whole Persian Empire. Alexander's policy to bring the East into relationship with the West was effectively continued by his successors, especially the

Seleucidæ in Syria and the Ptolemies in Egypt. Thus wider areas came under the spell of Hellenism in Asia and many different races and people were Hellenized.

Connections between the ancient and modern Greece.—There has been much valuable time and space wasted with discussions as to the physical descent of the modern, from the ancient Greeks, or the connection between them. The Greek race has never ceased to exist in history, so that there must at least be some descendants of the ancient, among the modern Greeks. And it is equally true that many races and people in Asia Minor and elsewhere have been thoroughly assimilated and Hellenized. All the people bearing the name of Greek at present are imbued with the same national consciousness, and cherish the same national ideals. They are Hellenic in speech, manners, customs, religion, folklore, and temperament. The modern Greeks present the same traits and characters, intellectual and moral, as characterized the ancient. "There can be no doubt that spiritually the modern Greeks are the direct inheritors of the ancients. A familiarity with the modern people brings countless illustrations of the similarity of thought and character between the old and the new" (Professor H. P. Fairchild). "In the Greeks who seek our shores and those of whom Homer sang or whom Aristophanes caricatured, there is the same alertness of mind, inventiveness and plausibility, the same liveliness of disposition, the same courtesy and hospitality to strangers, the same capacity for self-sacrifice, the same love of adventure and readiness to take a chance, the same delight in haggling over a bargain, and the same proneness to disputation often running into dissension" (Professor William Cole, *Immigrant Races in Massachusetts: The Greeks*).

Romans spread Hellenism.—As students of history know, though Rome conquered Greece physically, she was conquered by her captive intellectually—"the captured took captives of their captors." The Romans spread Greek ideas, language and civilization far and wide as missionaries of Greek culture. It is indeed remarkable how the Eastern Roman, or Byzantine, Empire was thoroughly Hellenized, became Greek in reality, though continuing Roman in name. Its long rule of 1,000 years constitutes one of the most significant periods of Grecian history. In order to understand the modern Greek in his church and theology, customs and superstition, we must study the Byzantine history. The modern Greek church is a fine picture of Byzantine times—especially in architecture, painting, ritual and religious ideas and usages.

Fall of Constantinople.—During the Dark Ages Constantinople was the main center of learning, education, and Hellenic civilization. It is needless to remind the reader of the connection between the Fall of Constantinople (1453 A. D.) and the Renaissance or the revival of learning in Europe.

Turkish conquest and oppression.—Through the Turkish invasion into Greek Territories, especially the conquest of Constantinople (1453 A.D.) there begins the real Dark Ages of Hellenism. For four centuries, or more, the Greeks were subjected to untold oppression and persecution. The Turkish rule in Greek territories—in fact, wherever the Turk set his foot—meant age-long slavery, torture and martyrdom. Still in the midst of all the oppression and tyranny the Greeks kept the torch of Hellenic culture and Christian civilization burning, even though dimly, thus keeping alive the witness for truth. It is indeed a matter of real wonder that Hellenism and Christianity were not wiped out entirely under Moslem tyranny. Though weakened,

crippled, and even amputated in many parts, the church continued in life steadfastly and perseveringly, and through the church there survived the Hellenic people and ideas also.

War of Greek Independence.—As it was in the ark of the church that the Greek nation was preserved and kept alive, so it was through the representatives of the church that the banner of freedom was unfurled and the War of Greek Independence started, March 25 (O. S.), 1821 A.D.* For seven years (1821-27) the Greek people were engaged in an unequal struggle against the unscrupulous hordes of Turks (in Turkey) who were still quite able to inflict vengeance and death on the adventurous Greeks who dared to rise against the Sultan. The Greek Patriarch, as the head of the Greek people, was hanged at one of the gates of the Patriarchate at Phanar, Constantinople, which gate continues closed to the present day, and will be opened only when the Greek race is emancipated from the foreign yoke. Many bishops and other clergymen were executed also.

A fit parallel to the modern Armenian massacres.—Greeks were massacred in many places, including women and children. The massacres on the island of Chios (1822) were among the darkest of such outrages. Almost all the Greeks on the island were either killed or sold into slavery. Comparatively few escaped. The Greeks fought valiantly throughout the revolutionary period of seven years. In the first three years it seemed as if Greece had won. In three months the Turk was driven out of Peloponnesus and a provisional government established. The great fleet swept clean the seas, and everywhere brilliant deeds of Greek valor were recorded. But the weakened Sultan called in the aid of his vassal,

* On the Day of Annunciation. This day continued to be the Greek Independence Day.

Ibrahim Pasha of Egypt, who boasted he would reduce the whole of Peloponnesus into an Arabian desert, which he almost succeeded in doing. But Greece was destined to live. Her day of deliverance came at last. The admirals of Britain, France, and Russia burned the Turkish fleet at Navarino, 1827 A.D., and proclaimed Greece free and independent. This was formally confirmed by the Treaty of Adrianople in 1828, after Turkish defeat by Russia.

Small size of Greece handicapped progress.—Unfortunately only a small portion of Greek Territory was set free, consisting of Peloponnesus and the mainland of Greece to the south of Thessaly. Although the Greeks kept under the Turkish yoke, took a prominent part in the revolution, they were excluded from joining the new State owing to the selfish intrigues of certain European Powers, especially because of the opposition of Austria and the Holy Alliance, Greece was kept within impossibly narrow boundaries, thus being condemned from the very start to economic struggles and hardships, even foreboding failure. After the assassination of Capo d'Istrias, the first President of Greece, Prince Otho, the son of the King of Bavaria, was put at the head of the kingdom. It had a population of but 650,000. A monarchy was established with all the consequent expenses of a royal court, a host of officials at home, and ambassadors and ministers abroad. The resources of the country were limited. The portions constituting the new state, especially Peloponnesus, consists of isolated mountains which divide the country as it was in its ancient history, into small separate city states. To add further handicaps there were no means of communication and transportation in the country.

National aspiration continued.—Such difficulties, however, did not discourage the Greek people. The national aspiration for the ultimate emancipation

of the Greek race continued to inspire the Greeks everywhere. Thus we have a chronic state of restlessness and a series of uprisings among the Greeks, kept under Turkish rule—especially in Crete and Macedonia. Every such movement drove hosts of refugees into Greece. The care and sheltering of these refugees added greatly to the burdens and expenses of the treasury, creating at the same time feelings of indignation and protest among the people, thus threatening all the time the outbreak of war.

Change of dynasty.—The autocratic rule of Otho caused another Revolution in 1862 and he was forced to abdicate. He was replaced by the second son of the King of Denmark, who became George I. England, which since 1815, had kept possession of the Ionian Islands (Corfu, Leukas, Cephalonia, Ithaca, and Zante), returned them to Greece in 1863. The new constitution of 1864 had established a parliamentary regime with a single assembly elected by universal suffrage.

Union of Thessaly.—Thessaly was united with Greece in 1882, although promised along with Epirus at the Berlin Conference, in 1878, at the end of the Russo-Turkish War. Epirus, however, was kept under the Turkish yoke and was delivered at last in part at the Balkan War, in 1913, the fate of Northern Epirus still remaining unsettled even after the Great War.

Greco-Turkish war.—As a result of an uprising in Crete there took place the War of 1897 between Greece and Turkey in which the former was defeated, and compelled to pay a war indemnity. Still it ultimately led to the gradual deliverance of Crete from Turkish tyranny and its union with Greece. The Great Powers compelled Turkey to withdraw its troops from Crete which was made autonomous, with Prince George of Greece as high commissioner.

Balkan wars.—The emancipation of wider areas from Turkish oppression was achieved as a result of the Balkan War (1912-13). Thus Epirus with Yanina, southern and a part of eastern Macedonia, including Salonica, with the Islands of Mytilene, Chios, Samos, Lemnos, Imbros, and Crete were all united with the Kingdom of Greece. Thus Greece was doubled in population.

Great idea.—Still the "Great idea," (*Megali idea*), cherished by all the Greeks—the emancipation of all Greeks from the Turkish yoke, and the Union of the Grecian territories with the mother country—was far from realization.

The World War.—The Great War broke the chains of many races, and people enslaved for centuries to autocratic rule. This it seems will effect the deliverance of further numbers of Greeks from Turkish oppression and their union with their beloved Hellas.

Treaty of Sèvres.—According to the terms of the treaty of Sèvres, that ended the war between Greece and Turkey, the greater part of the Greeks subject to Turkey were to be freed and join with Greece. Such important centers of Greek life and influence as western and eatern Thrace, thus became parts of Greece at once, and the Smyrna region will ultimately do the same. According to special arrangements Venizelos concluded with Italy, Northern Epirus and the Dodecanese would in due time join the mother country.* But the unfortunate Near East was not to enjoy peace and settled conditions in this way. While the Sultan's government in Constantinople sanctioned the treaty of Sèvres (Aug. 9, 1920) the nationalist Turks under Mustapha Kemal Pasha started a rebellion in the interior of

* See speech of Venizelos at the Greek Parliament, New York *Times*, June 13, 1920.

Asia Minor with Angora as their capital, organized a so-called National Assembly claiming to represent the Turkish Empire, repudiated the Treaty of Sèvres, and declared they would fight to a finish for the integrity of Turkey, asserting that Thrace and Smyrna were integral parts of the Empire. Greece had to fight to defend her cause, which is not imperialistic as some mistakenly assert, but a war of emancipation. Both sides are determined to fight to the end. The outcome is problematical. The war against Kemal was started by Venizelos with the approval of the Entente Powers, but since the return of King Constantine, the Entente declared neutrality and Greece fought single-handed during 1921.

The Nationalist program of extermination.—The Nationalists, taking advantage of the war with Greece, have been carrying out their program of extermination of the non-Turkish elements in Asia Minor. They have deported almost all the male Greeks and Armenians from Pontus (modern Trebizond), the towns and villages along the southern shore of the Black Sea and plundered their possessions. Many regions in the interior of Asia Minor have been scenes of deportation, massacre, imprisonment and execution of innocent people after mock trial. The deportees wander in inhospitable Turkish and Kurdish regions in the interior. The Armenian deportations of 1915-1919 had already demonstrated what an effective means of extermination deportation is in the hands of the Turk. If Greece achieves the union of the greater part of her children under her rule, 75 to 80 percent of the ten million Greeks in the world will be united. The rest are scattered mostly in what remains as Turkey, Caucasus, Egypt, U. S. A., England, France, etc. The rights and security of those remaining in Turkey are guaranteed by treaty amendments.

PRESENT POLITICAL SITUATION

Military revolution.—To understand the present political situation in Greece we must review the main events leading to, and following the military revolution or uprising there in 1909, and the appearance in affairs of Eleutherios Venizelos of Crete. The defeat in the Turkish War of 1897 aroused the indignation of the leaders in the army and created wide discontent against the royal family, particularly against the Crown Prince, later, King Constantine, who was field marshal. The prevalence of favoritism and the want of proper discipline in the army and in fact in all the other departments of the little state, the political corruption and rank partizanship throughout the country gave ground to much complaint and stirred up the indignation of patriotic and ardent army men, which at last burst into the rebellion of Ghoudi in 1909, a military uprising that aimed at clearing the army of corruption, restoring order and discipline, and thus giving the country a military force worthy of its national aims and aspirations. Constantine had to leave the country, and the patriotic officers took charge of the situation.

Greece had long been suffering through lack of good leadership. There were too many leaders and petty politicians hunting offices. Greece needed a man, a leader, and he was found in the person of Eleutherios Venizelos of Crete. He was called from Crete to come over and help the country in her work of regeneration, and preparation for the fulfillment of her national program.

Eleutherios Venizelos.—"Venizelos, a chivalrous character and a true patriot, had taken a leading part in the affairs of Crete in her uprising as well as in time of peace. His father was one of the heroes

of the Greek War of Independence (1821-27) and had left him as his only legacy, an ardent patriotism. He was for order and discipline in the army, and throughout the state. He believed in the rule of principle, rather than the personal whims of the former political leaders." He recalled the crown prince from exile and Constantine was reinstated in the army. Thus the two principal factors in the recent events and the present political situation in Greece appear on the stage, and Venizelos began with Constantine to coöperate first, unanimously for the good of Greece.

"The arrival on the scene of a single man, of an upright, unselfish and decided character, was enough to coördinate all the active and capable men of the country, and to give Greece an exceptional forward movement. By appealing to France for a military mission in order to reorganize the army, and to England for a naval mission to do the same for the navy he put his country in shape to participate gloriously in the Balkan War against Turkey in 1912-13, and victoriously to counter the treachery of Bulgaria in June, 1913."

Balkan league.—Mr. Venizelos as a true and far-sighted statesman was for friendship with Bulgaria and other Balkan states and thought a league among them would be the best means for the pacification and prosperity of the Balkans and Europe at large.

Turkish revolution.—He saw that the so called Turkish Revolution of 1908 with its motto of "Liberty, Equality, Fraternity and Justice" was a mere artifice intended to deceive Europe and the world, whereas the Young Turks aimed in reality at the Turkification of the non-Turkish and non-Moslem elements in Turkey, in accordance with their open program "Turkey for the Turks." The Young Turks' program was detrimental to the best interests of all the Balkan nations as well as of the Arme-

nians, Arabs, Jews and other non-Turkish elements. It aimed at the ultimate assimilation and absorption of these superior elements in Turkey by the inferior Turanian Turks.

Balkan wars.—The Balkan League gave a fatal blow to the Young Turks. The first Balkan War demonstrated the weakness and rottenness of the Turkish State on the one hand, the vitality and the strength of the Union and coöperation of the Balkan nations on the other. Had the league continued in harmony, or rather had the intrigues of the Central Powers allowed it, the Balkan allies could easily have marched on Constantinople and driven the Turks, bag and baggage out of Europe.

Unfortunately the intrigues of Germany and Austria combined with the treachery and insatiable greed of Bulgaria, led to the second Balkan War (June, 1913) ending with the defeat of Bulgaria. The Treaty of Bucharest gave a decided superiority to Rumania, Serbia and Greece in the Balkans.

World War.—This upset subtle and long planned schemes of Germany and Austria, as well as Bulgaria and Turkey, and thus served as a precursor of the terrible World War, 1914-18.

Constantine and Venizelos differ.—So far Constantine and Venizelos as well as all the leaders in Greece worked harmoniously. But when the matter of Greece joining the Great War was taken up, opinion was divided. Venizelos was from the very start for joining the Entente Allies; the very interests of Greece, he thought, required it; her geographic position, the historical, traditional friendship of the Entente to Greece, as well as economic reasons demanded it; besides, by the terms of a treaty with Serbia, Greece was in honor bound to join the conflict. Not so thought King Constantine and the General Military Staff. They regarded Prussian militarism invincible, and repudiated or

explained away the Serbian Treaty. They thought the best interests of Greece required her remaining neutral. To join the war, Constantine asserted, would mean entire ruin for Greece, and he wanted to save her from the fate of Serbia and Rumania. Besides, if Greece joined the Entente, he further asserted, the hatred of the Turks would be aroused and millions of Greeks residing in Turkey would be in danger of massacre and outrage.

Venizelists and Royalists.—Thus developed the two groups or parties of Venizelists and Royalists. The latter claim to have been for neutrality, but the Venizelists charge them with pro-Germanism.

Venizelos ousted.—As Constantine did not approve the policy of Venizelos, he dismissed him from office, February, 1915, though he was elected by the people by a great majority. Venizelos was reëlected in May, 1915, but contrary to the constitution, Constantine ousted him again, October, 1915.

Revolutionary government at Salonica.—Failing to persuade the king to follow the majority of the Grecian people and thus save Greece and his dynasty, Venizelos, along with General Danglis and Admiral Coundouriotis, left Athens, June, 1917, and went to Crete and then to Salonica, and started the revolutionary movement which resulted in the dethronement of King Constantine by the Allies at the request of the revolutionary government of Venizelos. Alexander, the second, son of Constantine, ascended the throne.

Services of the Greek army.—The Greek army rendered a great service to the Entente cause in Macedonia. The first shaft was driven into the Bulgarian front by the Greeks, and the yielding of Bulgaria was the precursor of the total break of the Central Powers. Venizelos was hailed by prominent statesmen as one of the foremost leaders at the Peace Conference in Paris and San Remo. He

secured for Greece the main points she fought for. While Greece was rejoicing over the success of the treaties Venizelos secured, there happened an untoward accident that caused upheavals in the political history of Greece. King Alexander was bitten by a monkey in Tatoi, the royal summer resort near Athens, as the result of which he died. Admiral Coundouriotis was made regent and the crown was offered to Prince Paul, the youngest son of Constantine. He refused on the ground that it belonged first to his father and his elder brother George, the Crown Prince. It was then election time. Venizelos made it clear in his appeal to the people that it was a contest between himself and Constantine. They must choose one or the other. November 14, 1920, was a signal day in Greek history. In spite of all the diplomatic victories and unprecedented advantages he had secured for Greece, Venizelos was defeated. He at once left Greece. In his farewell to his party followers he asked them to respect the vote of the people and support the party in power. The aged statesman, Demetrius Rhallis, headed the new government, and the dowager Queen Olga took the regency as Admiral Coundouriotis resigned. Although the vote of November 14 was at the same time a plebiscite on the question of the return of Constantine, still a separate plebiscite was taken on December 5th in which a vast majority voted for the return of King Constantine to the throne. According to newspaper reports the Venizelists took little part in the plebiscite. On December 19, 1920, the king and queen returned to Athens, after living in Switzerland since June, 1917. Their family had preceded them. The main causes for the defeat of Venizelos were (1) The war weariness of the Greek people.

Causes for Venizelos' defeat.—Venizelos, himself, gave this reason, during his visit to New York.

He said that though by nature peace-loving, it so happened that there was war whenever he was in power. So the people thought there would be no peace as long as he was in power. His opponents promised the disbanding of the troops and a proclamation of peace. (2) Absorbed in diplomatic fights in the interest of Greece, he was often absent from home and internal affairs were left to his followers. Abuses ascribed to some of them embittered the people and spoiled the internal policy of Venizelos. He is assailed by his opponents as arrogant, overbearing, tyrannous and dictatorial. (3) Constantine was viewed by many under the glamor of the halo given him as a result of the victories in the Balkan Wars. They could not believe their great field marshal could have ever been unpatriotic. Consequently they thought a great injustice was done him when he was removed by the Allies. Many also resented it as an interference in the internal affairs of Greece. (4) The long delays by the powers in the settlement of Greek affairs caused much tension and strain on the nerves of the people. After the armistice they were left to their own resources in the fight against the Turks. There seemed no end of fighting and no peace in sight, while the powers shifted from place to place the discussions of Greco-Turkish affairs. The long pent-up feelings burst at the election, as Venizelos was associated and identified in the minds of the Greek people with the Entente Powers. (5) Old party leaders, while differing among themselves, worked together to overthrow him. Venizelists assert that graft, and manipulation at the polls occurred. Endless discussion continues all the time on this and many other political points, between the Venizelists and Constantinists. Soon after the Venizelist defeat, the Entente Powers expressed their disapproval and announced definitely that they would withdraw all

economic support from Greece if Constantine returned. In February, 1921, representatives of the Entente met in conference in London, the representatives of Greece, headed by Premier Kalogeropoulos, and the two Turkish delegations,—one of the Sultan's government headed by Twefik Pasha, the other of the Nationalist at Angora headed by Bekir Sami Bey. The powers offered to mediate between the Greeks and Turks and settle their differences, sending special commissioners to Smyrna and Thrace to determine the relative strength of the various elements there. Neither party would accept the offer and fighting started early in the spring of 1921 and continued all summer. Premier Gounaris of Greece visited the entente capitals to find loans, and to discuss and prepare grounds for possible peace terms with Turkey. The results of his visit are not known. If no terms can be found for a definite peace, war will continue, and the unfortunate Near East people have to face further devastation, bloodshed and suffering. France has recognized the Nationalist government under Kemal and evacuated Cilicia, for which France had a mandate from the League of Nations. She has also received favorable economic and other concessions from the Kemalists. The French evacuation has exposed the Christians there again to massacre and outrage. The Armenians have taken refuge in Syria, Greek territory, Constantinople and other places of safety. Many Greeks have left Cilicia. The withdrawal of French troops set free numerous Turkish troops, so that Greece has stronger forces to face if the war continues. But the morale and equipment of the Greek forces is excellent. Both sides have economic difficulties, but Kemal is in the worst plight. Thus far, he has to a great extent, depended upon plundering and confiscating the properties of the Christians and others he executes, massacres or deports.

POLITICAL CONDITIONS IN THE NEAR EAST AS AFFECTING EMIGRATION FROM AMERICA

Questions of emigration as affected by the political situation in Greece and Turkey depend on the solution of the Eastern Question. If conditions in the Near East are pacified and settled, if Greece realizes her national aspirations by gathering together under her fold her children scattered in Western Asia Minor, Thrace and the islands under Italian occupation and a strong, righteous government is established in what remains as Turkey, there will be wider openings and many new fields for enterprise in the Near East, and many Greeks in America will go back, especially those who had come to America to escape Turkish oppression or military enslavement. Others will return for relatives. The percentage, however, of those who return will not be great. Inquiries in many cities and of various individuals indicate that those settled in America, and prospering, will not easily give up certainty for uncertainty. Besides those accustomed to American ways, ideas and customs are disappointed on setting foot in the old country and finding their dreams of ease and comfort there far from reality, and take the first steamer back to the United States.

Soon after the declaration of the Armistice, there was a rush to return of those who had been waiting for years to see their relatives and friends, especially those who had not heard from them, and were anxious to learn their whereabouts.

POLITICAL CONDITIONS AS INVITING UNREST IN AMERICA

Political conditions in the Near East and unrest in America.—Ordinarily conditions in Greece or Turkey would scarcely affect any situation in Amer-

ica. But these are extraordinary times and there is a great deal of speculation as to possible combinations between the Young Turks, the Bolsheviki and the Tartars. They first dream of a Pan-Turanian Alliance between the Turks in Asia Minor and the Tartars of Caucasus and Turkestan; they further dream and scheme of Pan Islamism, uniting the Moslems all over the world under the leadership of the Turks. Enver and Djemal Pashas are represented as scheming with the Bolsheviki in carrying out such plans.

The Balkans still constitute a danger spot and the Eastern Question has always been a cause of unrest in Europe and even in the world at large. Should the Bolsheviki form alliances with Pan-Islamic and Pan-Turanian elements and succeed in creating chaos in the Near and Far East, the effects may be far-reaching in Europe and even America.

ECONOMIC CONDITIONS

The East unchangeable.—The East is unchangeable or moves slowly, consequently customs, arts, trades, continue pretty much in the same way for ages. The fields are plowed with the same kind of plow used in patriarchal times. Sheep and goats are tended by shepherds to-day as in classical or Biblical times.

Trader's banks.—Greeks are commercial and seafaring people. So they are the principal traders, bankers, and merchants in the Levant. The National Bank of Greece, the Bank of Athens, the Ionian Bank, the Bank of Mytilene, the Bank of Orient are the principal houses, and have branches in many important cities both in Greece and Turkey.

Export and import.—There is a great deal of import and export business between Greece and Turkey on the one hand, Europe and America on the

other. Articles of luxury, manufactured goods, woolen and cotton are imported; English goods stood very high both in price and quality. French goods competed with them, but the German and Austrian goods flooded the Levant before the war, and at cheaper prices and usually of lower quality. Ready-made clothes from Austria filled the markets in Constantinople, Smyrna, etc. Italy gradually gained ground and competed with other European nations successfully both in the price and quality of the goods.

The principal exports from Greece and Turkey are raw material, wool, cotton, silk, flax, tobacco, currants, raisins, olive oil, dry figs, sponges, silver, lead, zinc, manganese, and iron. (The imports in 1901 were $27,733,010; in 1914 they were $35,026,905, and the exports $23,425,375.) The imports at the beginning of the war had decreased enormously in spite of their apparent increase owing to the doubling of the prices. Commerce between the United States and Greece has greatly increased since the armistice, November, 1918. In 1916, 1,718,500 pounds of figs were exported to the United States, but not a pound was shipped in 1917 owing to lack of shipping facilities. The export of tobacco to the United States grew. In 1915 the value of the tobacco export to the United States was $2,914,627 and in 1917 $14,422,703. Representatives of the American Tobacco Co. are in Kavalla, Macedonia, and in Samsoun, Asia Minor. The imports from the United States to Greece during the eleven months ending November 30, 1921, were $28,826,853 as compared with $35,761,896 in the same months of 1920. The exports from Greece to the United States during the months ending November 30, 1921, were $20,713,044 as compared with $19,278,039 of the same period in 1920. (*Atlantic Monthly,* January 7, 1922.)

Navigation.—Greek ships and sailing boats visit the principal ports along the Black, Marmora, Ægean and the Mediterranean seas. They even visit England and America. The Greek National Steamship Company, with headquarters in Piraeus, Greece, has regular steamer service between Piraeus and New York.

Greek ships commandeered by the Allies during the war rendered a great service to the cause of the Entente, although the Greek owners had to forego much of the profit they would otherwise have reaped. Still many shipowners accumulated immense wealth. The number of steamships that entered the port of Piraeus during 1916 was 2,658 of 2,329,919 tons and of these 2,494 steamships of 1,898,059 tons carried the Greek flag.

Industries.—Greece, and Turkey are not industrial countries. Industry is yet in a primitive state. Masons, carpenters, tailors, shoemakers and all other artisans in Thrace and Asia Minor, and of course in Greece are Greeks. But factories are limited to certain centers as Piræus, Salonica, and Smyrna. Still there has been remarkable progress in industry during the last ten or fifteen years, and if peace and settled conditions prevail soon, there will be rapid strides taken in many lines.

The following notes on the industrial census recently taken in Greece were published by the United States Bureau of Foreign and Domestic Commerce, in 1918, and show remarkable progress in all branches of industry during the last ten or fifteen years.

"According to the details given, there are in Greece 2,213 large or small factories employing a total of 36,124 hands. Of these 1,188 are small concerns employing a total of 3,579 hands; 743 are moderate concerns employing a total of 23,700 hands. Among the 232 businesses which represent princi-

pally the large industries, spinning and weaving factories which represent 28 in all, with 10,004 hands, are most prominent. Next come 72 factories or mills for the preparation of various kinds of provisions with 3,665 hands; 28 engineering works with 2,003 employees; 23 chemical works with 1,890 hands; 16 tanneries and leather working factories with 776 hands; and other smaller factories engaged in various industries. The total value of the 2,213 factories amounts to 260,363,647 drachmas ($50,250,-184), and their total annual returns are estimated at 372,274,308 drachmas ($71,851,801). Of the latter total the small factories are responsible for 106,-550,025 drachmas ($20,564,155); larger factories for 250,794,810 drachmas ($48,403,378), and the large factories for 314,940,473 drachmas ($60,783,-511). Almost one-half of the value of the annual products of the 282 large factories is derived from the 12 large flour mills. With regard to the motive power, 570 of the factories are driven by steam power, 583 by electricity, 326 by hydraulic power, 308 by gas, and 235 by petroleum (oil engines)."

Agriculture.—Greece is a mountainous country, and although peasants are occupied mainly with agriculture, it is in a backward state. Great progress, however, has been made in recent years, and the government is exerting every effort to promote it. English and American agricultural implements are being introduced. The prospect for the future is very bright. The government has agricultural schools and model farms for encouraging agriculture. Agricultural expositions are held from time to time to promote and stimulate it.

Chief crops.—Only one-half of the soil in old Greece is arable. The chief crops are currants, olives, tobacco, grapes, cereals, fruits, and figs. The yield of currants in 1917 was 140,000 tons, and in 1919, 145,000 tons. Olives are the next important

crop. The yield of tobacco in 1917 was placed at 102,275,710 pounds. The estimated yield of wine for 1918 was 10,566,800 gallons or nearly double that of the year before.

American Machines.—Thessaly is rich and fertile in agriculture, and the Kavalla region in Macedonia for tobacco. Tobacco is being cultivated with good success in Peloponnesus. American machines are being introduced into Smyrna and many parts of Turkey. The American Mission and the Near East Relief representatives are rendering a great service in introducing modern methods and instruments into agricultural work in the Levant.

Cows and dairies.—In Greece, people had some prejudice against cows' milk, so goats and sheep predominate for milking. The number of cows is growing. Mr. J. E. Chrysakis, of Athens has rendered a great service in promoting dairy-farming and his tea-rooms, in Constitution Square, Athens, with all the farm products, are well known to Americans and Europeans visiting Athens. His farms are near Phaleron. He has been instrumental in introducing cows from Switzerland.

Minerals.—The chief mineral products are magnesite, marble, and emery. In 1914 there were produced 117,430 tons of magnesite; in 1919, 133,858; in 1916, 176,363; and in 1917, 99,518. Transportation difficulties caused a great decrease in mining, and almost stopped marble production.

Roads.—The greatest need of Greece is the good roads. Now there are over 3,000 miles of roads. It is to the credit of the Greek government that in the midst of all the distractions of war that among other public works which have engaged their energies are the construction and restoration of harbors, the erection of lighthouses, the construction of drainage works, etc.

In 1883 there were only 58 miles of railway, but

in 1914 about 1,365 were open and 100 more were under construction. A ship-canal across the Isthmus of Corinth (four miles) was opened in 1893. Greece is now connected by rail with the rest of Europe. Athens expresses are running regularly to Paris.

Wages and prices.—Greeks in general are extremely temperate in living and wages are proportionate to that standard. Of course there are great differences according to localities, in country and town, in Greece or Turkey. The pre-war prices were very low everywhere. But since then the prices jumped up as elsewhere in the world, money lost its purchasing power and things got dearer and dearer, and the rate of exchange changed from day to day.

Simple life.—In the interior of Turkey and Greece, Greeks live in primitive fashion, with very plain diet. Bread—wholesome, wholewheat bread—is the staff of life. Onions, cheese, milk, and sour or curdled milk, *yophourd,* are in daily use in the villages. Fruits are abundant and cheap. Olives, olive oil, and fish are very popular. Meat is used in the villages sparingly, and is almost exclusively lamb and kid.

The unit of value in Greece is the drachma, which is equivalent to a franc, 19.3 cents; the exchange value in dollars in 1918 was 19.4 cents. In 1921 it varied between 4 and 5 cents.

In Turkey, the Turkish lira is nominally 100 piastres, gold, but the paper lira is greatly deteriorated. $1 before the war was worth 24 piastres. In 1921 it brought 200 and more piastres.

Prices of commodities were doubled, tripled and multiplied manifoldly both in Greece and Turkey.

Students paid in Marsovan before the war $78. In 1920 they paid $200. Conditions in Turkey are entirely abnormal. Some have accumulated more

wealth, while many suffer in utter destitution and misery.

Greece prosperous.—In Greece, people on the whole are prosperous. Some persons, such as ship-owners, merchants, real-estate and property owners, grocers and farmers made large fortunes during the war. There was no lack of profiteers, but many made money honestly. Besides, the Allied Armies in Macedonia spent large sums of money which added much to the prosperity of the country. The workers could find ample employment and high wages in ammunition works and otherwise under the Allies.

As British, French and Italian money fell off, not to say anything about German, Austrian, Rumanian or Turkish money, the Greek drachma could not remain an exception. The economic ban of the Entente towards Greece since February, 1921, greatly lowered the exchange.

The law of supply and demand regulates international and commercial relation, and as long as Greece continues importing from America more than she can export to it, the drachma will fetch less.

Another reason for such deterioration as given by Greek statesmen in 1920 was that Greece served as the medium of commercial transactions between America and certain Balkan and other states. The Greek merchants paid gold to America, whereas they received in turn deteriorated currency from the other nations and the effect was the deterioration of the drachma.

Revenue and expenditure.—The revenue for 1916 was reported at 86,183,924 drachmas. The following figures taken from an English source are given in pounds: revenue and expenditure for 1917 respectively £8,200,000 and £17,280,000, and for 1918, £12,000,000, and £36,400,000. The enormous ex-

penses of the army are constantly adding to the national debt.

Still there is great hope that when settled conditions come, Greece will have such resources of wealth in the newly acquired territories, that she will prosper, and will be able gradually to pay her debt.

Immigration from Greek lands.—Greeks began to come to the United States in great numbers in 1891. Before that only a few had come, either representing commercial houses, like the Ralli Bros., or for study in Colleges and Universities, but after 1891 there followed a growing stream of new comers, at first from Peloponnesus, especially from Tripolis, and gradually the fever of immigration spread not only to all parts of Peloponnesus, but to Attica, Thessaly, Epirus, and Euboea, to Macedonia, Thrace and Asia Minor and the islands. Indeed no part of Greece proper and the Greek regions in Turkey and elsewhere was unaffected by it.

Causes of emigration: 1. Natural tendency to adventure.—As causes of the emigration of the Greeks may be mentioned: The inborn tendency in the Greek people for trading, seafaring and adventure. The impulse of enterprise and daring that sent out the Argonauts and various colonies from ancient Greece to distant lands drove the modern Greek to America and the uttermost parts of the world.

2. Economic.—The Argonauts went to fetch the golden fleece from Colchis in Caucasus. So the Greek immigrants came to America in search of gold. Economic condition constitutes the main cause of Greek emigration, both from Greece and Turkey. Greece was poor and limited in opportunities for wider enterprises. The failure in crops and currants in 1891 drove many to America in search of work and opportunities for improvement in living. The naturally enterprising Greek finds better outlets for

his love of adventure and enterprise in the United States and generally he succeeds.

3. Success of the immigrants in America.—Further cause of emigration is the effect of the letters written and the money sent by the immigrants in America to their homes in Greece and Turkey. The reports of their success spread in exaggerated form, as if people could sweep up gold in the streets or pick it up anywhere, and the reports drew others, relatives, friends, enemies and all. Gradually it became a fashion to go to America. Besides people made comparison of wages and value. Sums of money comparatively insignificant in the United States seemed very substantial in Greece. They could not take into consideration the relative values and the difference of the circumstances in Greece and America.

4. Military service in Turkey.—As to Greek emigration from Turkey, we might mention as a further cause the Turkish military service. Up to the declaration of the Turkish revolution in 1908, Christians and Jews were exempted from military service. Every male paid a tax of $1.60 a year from birth to death. With the declaration of so-called equality between the Moslems and non-Moslems, Christians were admitted into the army. But experience showed that it meant really the enslavement and moral and physical ruin of Christian youth. The whole Turkish constitution was a camouflage to enforce the Turkish Nationalist program to Turkify the non-Turkish elements by assimilating them through Islam, or eliminating them through military enslavement, hardships and purposeful neglect of the health of the soldiers. To escape such treatment, many Christian youths left Turkey. Young men from the shores of the Black Sea, Trebizond, Ordu, Fatsa, Kerasunde, Samsun, as well as the hinterland, Karahissar, Sivas, Kaisseri, Angora, Konia,

from Smyrna and its hinterland, from Thrace, Adrianople, Kirkkilissa, Constantinople and all over Turkey, left the country usually secretly without passports.

Another cause of the emigration from Turkey was religious, due to the conflict between Christianity and Islam. To accept Islam, would end the troubles and persecutions of Christians. Like the persecuted Puritans of England, the Huguenots of France, the victims of oppression in Germany and other lands, the Greek Christian young men sought shelter, refuge, and liberty in the "Land of the Free and the Home of the Brave."

Peasant and poor emigrants.—At first the emigrants from Greece were from the peasant class, mostly illiterate, and poor. Many were of the class that had failed at home and wanted to try their fortunes in new lands. They were mostly young men, single, or if married, who had left their families in the home land.

Later came better classes.—Gradually more cultured and educated classes began to go to America. Merchants with capital, physicians and lawyers with diplomas, capable young men, anxious to enter the numerous educational institutions in America, rushed to the New World to seek their fortunes.

Future depends on political conditions.—The future of the emigration from Greece and Turkey depends on the outcome of the political situation. The establishment of a just and liberal government will open up the sources of wealth in the country and the enterprising will find ample fields at home to utilize their energies.

Still as long as the impulse to adventure and the love of enterprise continue living in the bosom of the Greeks and while the economic and commercial opportunities here continue there will keep coming streams of Greek emigrants to the United States.

The number will depend largely on the political conditions in the Near East.

Legislation about emigration from Greece.—The rapid growth of emigration from Greece occupied the attention of the Greek government for a long time. Whole villages were being emptied of their manhood and young manhood, women alone remaining behind. The Greek government planned to restrict though not to forbid the emigration. Certain restrictive measures and cautions were considered with a view to protect the emigrants from the snare of grasping agents, and also to keep the young for work in the homeland. See *National Herald,* March 1920.

American three percent immigration law.—After the adoption of the immigration law in March, 1921, by the American Congress, according to which, the number of immigrants to the United States between June 3, 1921 and June 30, 1922 should not exceed three percent of the people from any given country as shown by the census of 1910, only 3,283 could come from Greece. The restrictions include those from Thrace, Smyrna and Turkey. The application of the law presents many difficulties and works great hardship on those fleeing from persecution and oppression, and seeking shelter in the United States, as a refuge for the oppressed and downtrodden. There should be a special provision for Greek and Armenian refugees from the Near East, as a humanitarian feature of the law.

SOCIAL CONDITIONS

Greeks' love of wisdom: Education.—Greeks have always been fond of wisdom and knowledge, and education has taken a prominent place throughout their history. Even during the Dark Ages of Greece under Turkish rule and oppression, while illiteracy

prevailed among the people, the monasteries were centers of learning, and patriotic and godly priests taught the children elements of learning at night with the light of the torch or the candle.

With the Independence of Greece, conditions changed both in Greece and Turkey. Since the middle of the 19th century, there has been great progress in education. The educational system of Greece is very complete. There are three grades of schools, the demotic or primary national schools, the Hellenic or secondary grammar schools, and the gymnasia in which the range and the level of teaching are much the same as in a German gymnasium or in the upper grades of the American public schools. In all three grades education is gratuitous and in the primary schools is compulsory on children between five and twelve. Every village has its demotic or primary school, and all the prominent cities their gymnasia. The university at Athens is attended by nearly 3,500 students many of whom came before the World War from Turkey. The medical and law students predominate with the result that the number of politicians and office-hunters grows whereas the country needs more men in practical and scientific lines of work. There are also the Polytechnic Institute, two agricultural schools, a military academy, several naval schools, besides many private schools for business training. There is also a Normal school (Didascaleion) to train teachers for primary schools.

Education of girls.—The girls take the same courses of study in the girls' schools. The highest institution of learning for girls in Greece is Arsakeion, a girls' college or high school with normal training courses. The university is now open to women, and a good many are taking courses in medicine, science, and arts.

Education among the Greeks in Turkey.—One of the privileges granted by the Sultan to the Greek

Patriarchate regarded the matter of schools and education. The Greeks kept their schools under their own control with programs of their own making. They contributed liberally for schools and their upkeep. The Turkish government supplied schools for the Turks and Moslems, taxing the Christians also with an education tax. The most prominent building in many villages and towns is the Greek school built by private contribution or by some patriotic Greek, as a tribute of love to his native place.

System of instruction.—The system of instruction is similar to those in Greece. Prominence is given both in Greece and Turkey to languages—especially to Greek. Mathematics, history, and geography receive proper attention. Instruction in scientific subjects needs much improvement. Memorizing is very prominent at the expense of originality of thought.

The following table shows the number of Greeks, schools and pupils in Thrace and Asia Minor:

	GREEKS	SCHOOLS	PUPILS
Vilayet of Adrianople	366,363	562	42,890
" " Constantinople	364,459	237	29,929
" " Brusa	278,421	211	25,515
" " Sivas	99,376	285	10,805
" " Koniah	87,021	93	10,471
" " Angora	45,873	75	4,425
" " Kastamuni	24,919	32	2,366
" " Trebizond	353,533	754	37,195
" " Adana	70,000		
" " Smyrna	622,810	405	56,525
Independent Governments	105,964	138	10,346
Dodecanese	102,727	128	10,285
Imbros, Tenedos and Kastelorizo Islands	21,877	15	837
Totals	2,543,343	1,735	243,424

Religious instruction.—Religious instruction constitutes a part of the curriculum in all Greek schools, and is obligatory. It consists of the teaching of Sacred History (Hiera Historia), the story of the

Old and New Testaments in graded courses for lower and higher classes, the Catechism in elementary and advanced courses, including an exposition of the Nicene Creed, the Decalogue, the Beatitudes, and the Sacraments. Symbolics is given usually as a separate course. The text of Scripture is not studied much, excepting the quotations in history and catechism books. Whole passages are given in readers as part of the language study. The New Testament is studied as part of the religious course in gymnasia.

Advanced schools.—Constantinople, and Smyrna, have advanced schools in academic courses, both for boys and girls. Gymnasia exist in many prominent cities in Thrace, Asia Minor, and the islands, e.g. Adrianople, Trebizond, and Samsun. Even in Zindji Dere, near Caesarea, Cappadocia, in the heart of Asiatic Turkey, there is a Greek gymnasium. Zappeion is the highest school for girls in Constantinople, erected through the munificence of Zappas, a rich Greek from Epirus.

American schools.—Greeks have lately taken advantage of the American schools in the Near East, although at first they were very reticent and suspicious about them. The majority of students in Robert College, Constantinople, and International College, Smyrna, are Greeks. The same was true of Anatolia College, Marsovan, until the deportations of 1915 overthrew it. It started after the armistice, operating only the preparatory department, but it was closed again, March, 1921 by the Nationalist Turks.

French schools.—Large numbers of Greeks attended the French schools in Turkey conducted by the Jesuits, Franciscans, and other orders of the Roman Catholic Church. The French schools gave a practical knowledge of the French language, with an outward polish of manners, but without really

training the mind. The American institutions aimed in developing true manhood and womanhood, teaching the students to think and judge for themselves.

Housing in towns.—There are great differences as to housing, both in Greece and Turkey. In large cities there are houses with dining, sitting and sleeping rooms, modern kitchens, and sanitary arrangements. At present, certain cities, especially Constantinople, Smyrna, Athens, Salonica, etc., are extremely overcrowded, so that it is a serious question to find accommodations in them, for newcomers. In normal times, people are properly housed. Bedsteads are in common use in Greece and in many parts of Turkey.

In the interior.—In the interior of Turkey in towns as well as villages, the same room often serves as dining, sitting and sleeping room. The floor is covered with carpets or rugs. There are divans or sofas with cushions, and chairs are being introduced more and more. At meals the table-cloth is spread first, then the wooden table upon it, or a large copper tray on a framework. People sit on the ground with the edge of the table cloth on their laps, and ordinarily all dip their spoons or forks in the same dish. At night beds are spread on the divans or the floor, and in the daytime they are kept piled up in wardrobes. In some villages the home is simply a hut consisting of one or two rooms; the fire place serving for the kitchen as well. Of course palatial buildings are not rare even in small places.

Sanitation.—Sanitary arrangements are in need of great improvement. Throughout the East, the streets are narrow and crooked and the houses too much crowded, with no parks or public squares. Still people in general live outdoors, and have plenty of fresh air and sunlight. The climate, too, is very favorable and conducive to health. Stagnant waters cause malaria in many places.

RECREATION

Recreation neglected.—People do not think much of recreation in the Near East. They take life easily, working with leisure. Men are busy with their work in stores and offices, and women with household work, knitting and sewing. The most prevalent mode of recreation in Greece and Turkey is sitting in groups in houses or at the coffee houses talking, discussing politics and sipping Turkish coffee.

Games.—Gossip is a great source of pleasure. On Sundays and holidays people make calls, and talk. Card playing and other games like dominoes, chess, and trictrac are inseparable from the coffee houses. Billiards and pool-rooms are common in large cities. Cards and other games are frequently played in family circles. Gambling is very common, though often played for moderate and trifling sums. The law forbids gambling but ways are easily found to evade it.

Athletics.—Athletics in the open air or gymnastics are not prevalent. Children have their games and plays, especially those with balls. But the grown-up people think games are for children. The young are very fond of athletics and many of them belong to athletic societies in Athens, Constantinople, and Smyrna, doing excellent work in promoting athletics. Unfortunately such work is limited to a few centers only. Athens has a large marble stadium seating 75,000 where Olympic, Pan-Hellenic and school games are held, all of which tend to promote love of sports and athletics. Tennis is being introduced in centers like Athens, Smyrna and Constantinople. Greeks everywhere need to learn the Anglo-Saxon and American love of games and exercise in the open air.

Societies.—Literary and musical societies play an

important part in Greek communities in promoting culture among the people. Thus the Society Parnassos, Athens, the Greek Literary Society in Constantinople, and other similar organizations in other cities, conduct courses of lectures and public meetings that are very instructive and beneficial.

Newspapers.—Newspapers play a very important role in Greek life. Athens alone has 33 dailies, besides many weeklies and monthlies, and other periodicals. Almost every town in Greece has its local paper. A great number of Greek dailies and periodicals are issued in Constantinople, Smyrna, and other important centers in Turkey. Greeks are fond of news and devour the newspapers. Coffee-houses are almost all the time full of people sipping coffee, reading newspapers and discussing the news enthusiastically.

Theaters.—There are numerous theaters in Athens, Smyrna and Constantinople, and Greeks patronize the plays very much. In many other centers both in Greece and Turkey dramatic performances are presented, even when there is no proper theater. Amateurs and students make such presentations. Moving pictures are very prevalent and are spreading rapidly. Every village and town in Greece has its *karagenze*—a show similar to Punch and Judy.

MORAL STANDARDS

Greeks temperate.—Greeks are generally temperate and sober. Wine is commonly used at meals in families and restaurants, and is offered at all social and family gatherings, and coffee houses, in addition to tea, coffee and pastry, can provide liquors. Even small groceries have tables where people can have drink and refreshments. But everywhere moderation is the rule. Though some may go to excess

sometimes, still it is remarkable that there is so little drunkenness.

Moral life.—The moral life of the people is in general pure, though there is much difference between the sea-coast and the interior, or the large cities and the country places. The populous centers are more lax than the interior.

Family life is everywhere respected, kept pure, and blessed with children. Only in places where western ways are introduced, the number of children diminishes. The so-called European or *a-la-Franca* customs are often corrupting influences in the Near East.

Outside of large centers divorce is almost unknown, and everywhere is looked down upon and discouraged.

Unfortunately the double standard prevails among the Greeks as to sex morality. Women are closely guarded and strict morality is required of them. As to young men, it is taken for granted that they will sow their wild oats and cannot be expected to be very strict.

Influence of the war.—The morals of the people were greatly undermined during the World War, especially in large cities and army centers. All good people bemoan the prevailing immorality in society in Constantinople, Athens, Salonica, etc.

There is much work for the moral reformers in large cities. In most of them, there are houses of ill-fame under legal control and protection, but always condemned in respectable circles, as places of evil and corruption, but regarded by public opinion as a necessary evil.

Dowries.—Unfortunately the custom of dowries prevails in Greek Society. Brothers often remain single, or postpone their marriage in order to provide dowry for their sisters. In fact it is customary for brothers not to marry while the sisters remain

unmarried. Young women spend most of their time in preparing their trousseaus. It is only in recent years that young women began to help in office work and feel somewhat independent.

Laxity in truthfulness.—In general, people believe that honesty is the best policy, but lies and equivocations are very common. While in the matter of sex relations the Greeks stand pretty high, in comparison with many other nations, they are more lax in the matter of truthfulness.

How developed.—Centuries of oppression and persecution developed in Greeks as also in other Near East people, a tendency to cover the truth, and to resort to disguises and subterfuges and even direct lies as a means of self-defense and protection. Often pursued by the enemy and hunted down by the Turks, their tyrants, Christians have saved their lives or the honor of their families through craft, tricks or even deceptions. It is not strange that people brought up under such circumstances do not feel the same conscientious scruples against falsehood as those who are brought up under the influences of Christian principles and free institutions.

Attachment to relatives.—Greeks are strongly attached to their families and relatives. Family life in many parts, especially in Turkish sections, is of the patriarchal type. It comprises father, mother and the children, and as the sons grow up they bring their brides to the paternal home, where the mother rules and all daughters-in-law obey her. But it is a growing custom for married couples to open their own homes separately, especially in cities.

In certain sections, especially the Peloponnesus, there is clannishness, and quarrels are not rare among different clans. The effect of this is often seen in politics. The various parties consist of the followers of certain heads of prominent families or clans.

Greeks are very neighborly and helpful to each other, especially in small places. Neighbors visit and help one another. "A good neighbor is closer than a brother," says a Greek proverb. "In selecting a house consider first the neighbors," says another.

Are democratic.—Greeks are very democratic. There is no aristocracy or rank or class distinction among them. As industries are not developed there is no capitalist and labor question. Everyone can, and prefers, to have his own trade and hold property. Thus there are small traders and merchants everywhere. Individualism, that characterizes the race, hinders the formation of trusts or large organizations, and also of Communism. The Greeks are never Bolshevists.

Socialists.—There is a small Socialist party discussing questions of capital and labor, but it is confined almost wholly to Athens and Piræus. There are also clubs and other organizations of clerks and various tradesmen.

All patriotic.—Greeks are nationalists. The love of country and nation outranks every other feeling. Indeed, it is more than religion to them. The words that Plato makes Socrates say in Crito—"Patris, the fatherland, is dearer than father and mother,"—are believed in and practiced, even to-day. The consciousness of national unity of the whole Greek race unites all Greeks together. Wherever they live, they all cherish love and devotion to Hellas, the mother country.

Help old country.—Greeks in the United States help their home folks in every way, especially financially. They help their village or town, providing for their needs in church and school matters; they build and repair the bridge in the village; open up a new well, or build a water course and reservoir. The Greek society, "Kozani," in New York is collecting

funds to build public baths in their native town Kozani, Macedonia. The Icarian Society has plans for a gymnasium or high school in their native island, Icaria; others raise funds for a belfry or a new bell to their church at home.

Athens is the capital of Hellenism. Greeks who amass wealth in Egypt, Africa, India, England, France, or Rumania, remember in their wills the various national, educational and philanthropic institutions of Athens. Thus Averof, Arsakes, Sinas, Varvakis, Syngros, Zappas are a few out of the host of patriots who have contributed munificently for the adornment of Athens with public buildings.

Greeks have never been strong in internationalism, though not lacking in idealism. The ancient Greeks had the Amphictyonic Council, Plato had his vision of the World Republic, Venizelos believed in the Balkan League and endeavored to preserve it even with the sacrifice of Greek interests. He also strongly supported the League of Nations at the Paris Peace Conference.

Though strongly nationalistic, the Greeks desire to live amicably with other nations and would gladly do their part in promoting the welfare of the world and cultivating peace and good will among the nations.

Language question.—The Greek language continues as a living memorial. It was never dead, nor ceased being spoken. It underwent many changes in modification, accretions, growth and development.

Greek language living.—There are stages in the process of these changes, and we have the Homeric, Attic, Alexandrian, Byzantine and modern periods. In the course of time there crept in many foreign words and expressions, especially from the Italian, French and Turkish, which have become part of the language as spoken by the people to-day. Besides there are many local differences in Athens, Crete,

Cyprus, Pontus, etc., which may be regarded as dialects.

There is, however, uniformity or a common standard in the written style or language, which is respected by literary Greeks everywhere.

Two schools.—There are two schools at present in regard to literary form in modern Greek. 1. The purists who aim at purging the modern Greek of all foreign accretions in words and phrases and desire to conform it as much as possible to the ancient or Attic Dialect, as represented by Xenophon or the Church Fathers. The grammar is the same as the Attic, only simplified, and many words and phrases are to be added to meet modern needs and ideas.

2. The demotists, who advocate that the spoken Greek, should be the medium of expression in all literary style, in society, courts, schools, church and everywhere. People, they hold, should write as they speak. A strong conflict is going on between the two schools. It is not simply a dispute about diction; grammatical forms also, are involved in the discussion. The purist condemns the demotic as barbaric. The supporters of the demotic regard the purist style as artificial, crude and doomed to die.

The spoken style has already won the field in fiction, poetry and stories, whereas history, science, philosophy, law and theology cling to the purist style. The newspapers are divided, but almost all use both styles according to the subject matter. The editorials are usually in the purist style.

Strangely most of the newspapers in America prefer the purist.

Language has a great bearing on the education, training and development of the young. The children use the demotic at home, as do the parents, however cultured and educated they may be. But as soon as a child goes to school the purist comes in with the big words and phrases, even in the primary.

The government of Venizelos made the great reform that the demotic is to be the medium of instruction in primary education. Higher courses are to be given in the purist style.

The matter of dual language is a great hindrance and handicap in the mental growth and development of the people of Greece. The conflict has important bearing, too, on church and religious matters.

LEADERSHIP

Need of leaders.—Leadership is the greatest need among the Greeks. Unfortunately there are too many leaders. All aspire to leadership, none want to be led. Factiousness, division and disputations have been among the chief weaknesses of the Greek people. "Where there are four Greeks, there are five captains or leaders," says a proverb.

Sources of leadership.—Happily there has been no lack of good leaders at all the stages of Greek history. At present the University of Athens supplies the principal leaders. Graduates from its various departments, especially the law school, are the main leaders. Greece is a land of lawyers and from among them have come her chief politicians. Thus the latest great leader of Greece, Venizelos himself, is a graduate of the law school, and was a lawyer in Crete.

Members of Parliament have great influence and play an important rôle in the national life. Every *Bouleutis* (M. P.) was at times a dictator in his own sphere of influence. The press is an immense power, as Greeks are great readers, consequently they are led and misled through the press.

Leaders in Turkey.—Among the Greeks in Turkey the clergy play a far greater part, as the Patriarchs and the Bishops, or Metropolitans, are national as well as religious leaders. Teachers also are of great

influence. In many villages the only man able to read and address the people is the teacher. He may be of greater force than the priest. Physicians play an important rôle as leaders in all community affairs because they are educated and far in advance of the people among whom they practice.

Merchants and prominent business men are potent forces in all communities, both in Greece and Turkey.

RELIGIOUS CONDITIONS

The Greeks almost all belong to the Greek Church, called also Greek Orthodox or Eastern Orthodox Church. It is often mistakenly called by Americans Greek Catholic. The church of this name or "Uniate" is a wholly different denomination, comprising no Greeks, but Ruthenians, Slovaks, Rumanians, Syrians, and a few others, who keep the Eastern Orthodox rites and customs, but have come under the authority of the Pope of Rome.

Greek Church.—The Greek or Eastern Orthodox Church is the church of Russia, Serbia, Rumania, Montenegro, Bulgaria (though considered schismatic), as well as of Greece, and the Greeks in the whole of Turkey, including Egypt, and those scattered in other countries and part of the Syrians and Albanians.

All the various national churches have the same doctrine, practice and liturgy. Each national church is autocephalus, i. e., independent and self-governing, administered by a Holy Synod consisting of bishops, the president being called Metropolitan, in some cases patriarch. Thus the church in Greece is governed by a synod of bishops with the Metropolitan or Archbishop of Athens as its president.

Patriarchates.—There are four historic patriarchates of the Eastern Orthodox Church, compris-

ing the territories in what was once Turkey i. e. Macedonia, Thrace, Asia Minor, Syria and Egypt. They are of Constantinople, Antioch, Jerusalem and Alexandria. The Patriarchate of Constantinople is also called ecumenical and is the highest authority in the entire Greek Church comprising all the various national churches. It was and is still the great rival of papacy. Yet the patriarch makes no such pretentious claims as the Pope.

State church in Greece.—The Greek Church is the state church in Greece and though independent in doctrinal matters, it is practically under the Ministry of Ecclesiastical affairs and Education, and a representative of the King sits at the sessions of the Holy Synod.

Greeks in the early church.—The history of the Greek Church is really the story of Christianity in the Near East. The Greeks were among the very first to accept the Christian religion. Churches were organized among them by Paul and other apostles. The preachers, missionaries, and theologians in the early church were largely Greeks. The New Testament was written in Greek. The Greek Fathers were the leaders of thought, administrators of the churches and formulators of Christian doctrine.

Doctrinal standards.—The leading personalities in the early councils that formulated the doctrines of God as the Holy Trinity, and of the person of Jesus Christ, were Greeks, as Athanasius, Origen, Basil the Great, Gregory of Nyssa, Gregory of Nazianzus, Chrysostom and many others. In fact, even to-day the Greek Church is based upon the doctrines formulated by the early ecumenical councils. The first six, 325-687 A.D., dealt with the dogmas of the Trinity and the Person of Christ, and the seventh with the image controversy. The Nicene Creed, formulated at the First Ecumenical Council, 325 A.D., and completed at the second, A.D. 381, is the basis

of its theology, and is recited daily at the Liturgy or Eucharist and other services. The candidate for baptism or the godfather recites it before baptism. St. John Chrysostom is even to-day the main authority in the exegesis or interpretation of Scripture and John of Damascus in Systematic Theology.

The Greek Church claims to be "holy, catholic, and apostolic." But the characteristic adjective she particularly and emphatically appropriates for herself is "Orthodox." She claims to have preserved the teaching of Christ and the Apostles as in the early church in all its purity and integrity. In all the essentials of Christian doctrine the Greek Church, in its official teaching, is Orthodox and conservative compared with many another denomination. Thus, in regard to the doctrines of God, the Trinity, the Divinity of Jesus Christ, redemption, and eternal life, she holds the most orthodox position.

There is no Pope, no papal supremacy, nor infallibility, no doctrine of the Immaculate Conception.

Tradition is regarded as a source of revelation along with the Scriptures and the work of the Holy Spirit in the church.

There is no doctrine of purgatory, but prayers are said for the dead. There is no doctrine of penances nor indulgences, though pilgrims to Jerusalem can buy papers of absolution from their sins. There are three orders of ministry, bishop, presbyter or priest, and deacon. The bishops of the prominent cities are called archbishops or metropolitans. The Archbishops of Constantinople, Antioch, Jerusalem and Alexandria are called patriarchs. Archimandrite is the title of the monastic clergy of the rank of presbyter. Bishops and monks alone must be celibate; the rest of the clergy can marry.

Sacraments.—The Greek Church is strongly ritualistic and great prominence is given to ceremonial-

ism. There are seven sacraments: baptism, confirmation or anointing with sacred oil or chrism, eucharist, confession, orders, marriage, and unction. There is infant baptism by immersion and infant confirmation and communion. Communion is partaken in both elements by the laity. (The church teaches transubstantiation.) Marriage is a sacrament and is dissolved only through infidelity: though the canon law allows certain other grounds for divorce. Unction is not confined to the deathbed; it can be had before every communion; and in time of sickness or at any other time.

Separated churches.—Partly for political reasons and partly as a result of doctrinal controversies particularly on the person of Christ there split off about the 5th century some of the old historical oriental churches. Thus the Nestorian controversy, 431 A.D., concerning the relation of the human and the divine in Christ, resulted in the separation of the Nestorian Church which doctrine tended to split the person of Jesus in two. The opposite view, called Monophysitism, taught the fusion of the human and Divine into one nature. As a result of the controversy on this doctrine the Armenian, called the Gregorian church, the Coptic Church in Egypt and the Jacobite in Syria were separated. Though these churches theoretically cling to certain old formulæ, essentially and in reality they hold the same Christology as the rest of the Orthodox Churches. The Monothelite controversy concerning the nature of the will in Christ as human and divine was settled in the Sixth Ecumenical Council, A.D. 680. It only lingered on among the Maronites of Lebanon till they came under the sway of the papacy.

Filioque.—The controversy regarding the relation of the Holy Spirit to the Father and the Son in the Holy Trinity is known as the *filioque* controversy from the addition of *filioque* ("and from the Son"),

into the Nicene Creed by the Latin or the Western Church. It is a most difficult, mysterious, metaphysical topic involving the study and investigation of the divine psychology and the interrelation of the powers and faculties constituting the divine nature, or Deity. And yet the students in Greek high schools and gymnasia are taught them in their catechetical or religious lessons, and Greeks in general discuss the *filioque* controversy with interest. It is doubtful if many cultured Europeans or Americans would pay any attention to it nowadays. The controversy ultimately resulted in the split of the church into two (A.D. 1054), the Eastern, or Byzantine, and the Western or Roman. An important contributing cause of the great schism was the rejection of the pretensions of the papacy over the Eastern Church. Catholicity is also claimed by the Greek Church.

Image controversy.—The Seventh Ecumenical Council (787 A.D.) dealt with the Image Controversy which shook the church severely for more than a century. When the persecutions in the early Roman Empire ceased (313 A.D.) and Constantine the Great established Christianity as a state religion, the doors were widely opened to all, and many conformed to the rites and ceremonies of the church, outwardly, without a real conversion. Again when emperors like Theodosius the Great persecuted the heathen, a great many joined the church formally while retaining their old practices and superstitions. Thus the world entered the church.

Greek ideas and rites.—Besides the Greek ideas, philosophy, rhetoric, drama, the old mysteries and other rites of the ancient Hellenic religion greatly influenced the Christian religion in the formulation and development of its doctrines and practice. (See Hatch.)

Archbishop Meletios Metaxakis, late Metropolitan

of Athens, while on a visit to the United States in 1918, at the dinner given in his honor by the Clergy Club of New York, said, "What was best in the old Greek mysteries and theater was assimilated and retained by the Greek Church."

Greek Puritans.—Thus under various influences such elements and practices entered the church that a section in the seventh century objected and remonstrated. We might say the Puritans in the Greek Church started the fight against ritualism and ceremonialism as well as the icons and such practices as the mediation of the saints and worship of Virgin Mary and angels. These were doubtless the forerunners of the Reformation in the 16th century as Professor Paparregopoulas of Athens University explained in his *History of Greece.*

Their later influence.—Under the influence of women and monks, the reform movement was checked and the Greeks were prevented from doing what was later accomplished by the Reformation. It did not, however, die out entirely, as its traces continued among the Catharists in Armenia, the Bogomeles, in Bulgaria, and its doctrines and influences were carried through merchants to France, which resulted in the movement of the Albigenses.

In spite of the suppression of the Reform Party, Constantinople continued to be the seat of learning, and Greek literature, philosophy and theology were expounded there throughout the medieval period until the fall of Constantinople (1453). Though no great men of the rank of the ancient writers, philosophers or theologians appeared during this period, still there were prominent men able to teach and expound all the Greek authors. Upon the fall of Constantinople, the leading, learned Greeks escaped to Europe and carried the knowledge of the Greek art and language, thus starting the Renaissance.

Turkish conquests.—When the Reformation be-

gan in Germany (1517) the Greek Church had been plunged into its era of slavery.

Cyril Lucaris.—Attempts were made in the 16th century to bring about an understanding between the Greek church or patriarchate at Constantinople, and the reformers. Cyril Lucaris, Patriarch of Constantinople, is the leading personage in this matter. He studied in Switzerland and was taught Calvinistic Theology and was in sympathy with the Reformation. He presented the Alexandrian manuscript of the New Testament to Charles I of England, and it is now in the British Museum and is known as M.S. A. He was elected to the patriarchate eight times between 1612 and 1638. He was not allowed, however, to carry out any comprehensive reform movement, as through the machinations of the Jesuits, he was strangled and his body was dragged through the streets by the Jews. There is a creed with the name of Cyril, although some without sufficient ground doubted its genuineness. His attitude to all the Reformation doctrines was sympathetic. The attitude of the Greek Church towards the reform or Protestant positions was discussed and formulated in a Council of the Patriarchs at Jerusalem, 1672 A.D., and was given summarily in its decisions. The same can be seen in the Confession of Faith by Dositheos, Patriarch of Jerusalem. See Schaff's *Creeds and Confessions of Christendom.*

Greek and Anglican Churches.—The Anglican Church has approached, more than once, the patriarchate at Constantinople for the union of the two churches. The Greeks have always been friendly and sympathetic to the Anglicans, but they would not make any doctrinal concessions for the sake of union. They would simply welcome the Anglicans, if they wanted to unite with the Greek Church. The utmost cordiality and a feeling of mutual appreciation prevails between the Church of England and

the Protestant Episcopal Church of the United States on the one hand, and the Greek Orthodox Church on the other.

Dark Ages of Greece.—The Dark Ages of the Greeks and the Greek Church began with Turkish rule and oppression. Many regard this period, from the 15th century to the 19th, as that of decadence, and they blame the Greek Church for lack of vitality, activity, and spirituality. It is true there were great defects and want of spirituality among many of the leaders. There was no aggressive missionary work; the clergy were uneducated and the people illiterate. The church had been losing ground or at the utmost it endeavored to hold its own. When, however, we consider the unparalleled trials which the church passed through during these long centuries of oppression and persecution, it is really to be wondered at that the Christian name survived at all. The whole Christian Church might have been wiped out throughout the Turkish Empire as it was in North Africa. The Greek and Armenian horrors during 1915-1921 at the hands of the Young Turks demonstrate that the Turks might have annihilated all the Christians, but happily they have not succeeded.

Privileges of the patriarchate.—Certain arrangements have helped the preservation and continuance of the Christian name and religion. Mohammed II, the conqueror of Constantinople, A.D. 1453, gave the Greek patriarch certain privileges that enhanced the authority of the church and helped preserve the integrity and safety of the Greeks and all the other non-Moslem races, the same privileges were later extended to Armenians, Jews, and others. Through such privileges, the patriarchate has authority and control over the clergy, in questions of wills, marriage, divorce and education. Thus there was established a state within the state.

This gave a status of double dignity and authority

to the patriarch as the head of the Greek race as well as the church. He held a position similar to that of the Jewish high priest under the Romans.

This helped the Greeks to keep their language, customs, rites and traditions as a race in the midst of trying circumstances. They feel they owe it to the influence of their church. Church and race being identified, the Greek Church has become the symbol of nationality in the estimation of the Greek people. The threads of religion and nationality are so woven that it becomes difficult, if not impossible, to separate them. The one cannot be touched without affecting the other. Many religious observances, customs, festivals, usages are rather national affairs. The bishop and the priests, like the patriarch, are national, as well as religious leaders. In spite of the ignorance of many priests at present, the people esteem them as they see in them the priest who taught the children in cellars at night the Greek language, and kept the torch of patriotism burning in the darkness of Turkish tyranny.

Protestant missions to the Greeks.—We see the above points illustrated in the Protestant missionary work among the Greeks. Protestant missionaries were sent to the East early in the 19th century by Presbyterians and Congregationalists mainly to evangelize the Mohammedans and the Jews. The doors were closed to the Moslems. No Moslem was allowed to profess Christianity openly. Thus the missionaries turned their attention to the various Christian races or churches, as Greeks, Armenians, Syrians, etc., who had all been oppressed under the Turk and left in ignorance and darkness through want of education. Although they had kept the Christian name and customs, they often lacked its spiritual and moral influence in their daily life.

Educational work.—Thus missionaries went to

Greece, soon after independence was established, and opened schools, published text-books and other literature, and were welcomed everywhere. The Hill School for girls, founded by Dr. Hill, sent out by the Protestant Episcopal Church, continues to the present day to be held in highest esteem as an educational center. Religious instruction is given by representatives of the Greek Church.

Controversies.—But other missionaries along with the work of education and enlightenment started controversies by discussing points of difference between Protestants and Orthodox, and a bitter opposition was aroused which prejudiced the people against the missionaries, except those of the Protestant Episcopal Church, who never attempted to make proselytes.

Jonas King.—Mr. Jonas King, the American Board missionary in Greece, took a leading part in the controversies both by publication and oral teaching and discussions. The opposition against him was so bitter that he was anathematized by the Greek Church and condemned by the government to leave Greece.

M. D. Kalopothakes.—Protestant work in Greece was continued by Dr. M. D. Kalopothakes, who worked for a time under the Southern Presbyterian Board and after 1887 independently. He was a fighter and controversialist. He was instrumental in organizing the Greek Evangelical Church in Athens in 1874, where he preached and taught the gospel regularly till his death in 1912. He was agent of the British and Foreign Bible Society and was instrumental in distributing the Scriptures throughout Greece. He founded in 1859 *The Star of the East,* a religious weekly, the oldest paper in Greece. Its publication ceased during the war. It has been started again recently. He edited the

Children's Paper, a most useful illustrated monthly that continued for more than a quarter of a century, and stopped for lack of funds, though it had a wide circulation. He published many tracts and leaflets, mostly translations from English adapted to Greek needs, including some important books, such as *Outlines of Christian Theology,* by A. Hodge; *Pilgrim's Progress, Catechism,* etc. Dr. Kalopothakes conducted with great success an excellent girls' school in Athens, attended by the children of the most prominent Greek families. But as the directors would not comply with the demand of the Greek government under Deliyannis that religious instruction in the school be entrusted to a priest of the Orthodox Church and the icon of the Virgin Mary be put up in the auditorium or chapel, the school was closed!

The Evangelical Church in Greece.—The Evangelical Church of Greece has now churches or preaching centers in Athens, Piræus, Volo (Thessaly), Yanina (Epirus), Salonica, Drama, and Serres (Macedonia). Owing to lack of workers and funds, some of the churches or centers are without settled pastors. Systematic work is being done under pastors in Athens and Salonica, with preaching, Sunday school and other services. The Presbyterian system of church government is followed by the churches and they constitute the Synod of the Evangelical Church of Greece. There is a day nursery in Salonica for orphans and other poor children, under the Evangelical Church, open to all irrespective of creed or race.

Plymouth Brethren.—The Plymouth Brethren have a mission in Athens and hold Sunday and weekday meetings. Similarly there is some work in Patras. Bible colporteurs visit many centers throughout Greece and do very successful work.

Crete has various centers, especially Canea,

where Evangelicals hold meetings. The main leader is under Russellite influence and endeavors to spread Russellite literature and teachings.

The number of all the Evangelicals or Protestants in Greece is only several hundred, and there are but a few more Roman Catholics. Church services of the Evangelical or Protestant Greeks are conducted in modern Greek, those of the Greek Orthodox, except the sermon, in ancient Greek. The Protestant hymn book has a few original hymns, but most of them are translations from the English. One of the greatest hymn writers and translators was Dr. Elias Riggs of the American Board. He knew 18 languages, and Greek was second nature.

Protestantism in Turkey.—The Protestant work in Turkey, mainly among the Greeks and Armenians, is under the American Board. A number of Greek Evangelical Churches have been established with regular Sunday and weekday services, including Sunday schools, and in the interior, day schools. As the education of the children is left to the religious communities, every denomination has to provide for the education of the children of its members. But through war and other ravages the whole work has been interrupted and in many places destroyed. There were Greek Evangelical churches or preaching centers in Constantinople, Smyrna, Manisa, Baindir, Ak-Hissar, in the Smyrna region; Ordu, Fatsa, Samsun, Alacham, and a number of villages in the Black Sea region; Derekioy, Iskili in the Marsovan region; and a few other places in the interior of Asia Minor.

Greek Evangelical Alliance: Dr. George Constantine.—Many of these churches are members of the Greek Evangelical Alliance in Smyrna founded by Dr. George Constantine, an eloquent preacher and author of a number of standard theological works in Greek, a Commentary on the Four Gospels, and

a Dictionary of the Bible. The work is now in charge of Dr. Xenophon Moschou, who is also the author of a Commentary on Galatians, a catechism and a number of tracts, hymns and addresses or sermons. He has also translated Liddel and Scott's Greek Lexicon into modern Greek.

The number of all the evangelical Greeks in what was Turkey was probably several thousand. Many young men escaped to the United States owing to military oppression and deportation, thus a great blow was given to all the newly starting congregations.

Results.—"The number of the Evangelical Greeks in the world is insignificant and the direct result of the whole movement to organize a separate Protestant body is rather small and discouraging. The indirect results, however, have been very great and significant. There is a vast number of men and women within the Greek Church who are sympathizers with Evangelical principles and who wish to make their church a more up-to-date institution, a greater power for spiritual and moral influence in the life of the people, but who do not want to be called Protestants, or leave their church connection and join a separate new denomination. Thus there is a strong reform party within the Greek Church, and the main or best work of the evangelical Greeks has been to stimulate and strengthen it." There are leading bishops and other clergymen as well as laymen who are planning for reform in the churches. Archbishop Meletios Metaxakis, Metropolitan of Athens; Bishop Chrysostom of Smyrna; Bishop Chrysostom of Philadelphia, and many others are of the reform school.

Among other reasons for the preference of many evangelically inclined to remain with the church of their fathers is the fear of Greek leaders that to weaken the Greek church would mean a blow to

Greek nationalism and might endanger the cause of Greece, the aspiration to emancipate the Greek race from the Turkish yoke. Of course this fear is not well founded, as Greek nationality is not coextensive with Eastern Greek Orthodoxy. There are over a hundred million of the Orthodox Church who are not Greeks, as Russians, Serbs, Rumanians, etc., and the Protestant Greeks demonstrated repeatedly that they are as patriotic and truly Greek as their Orthodox brethren and compatriots.

Religious classification in Turkey.—Still there was some ground for this fear in the fact that the Turkish Government ignored race distinction and classified the people by their denominational or religious connections; thus there were Moslems, comprising Turks, Kurds, Circassians, Arabs, Albanians, etc., and non-Moslems, comprising the Christians and the Jews. The Christians were classified as (1) Greeks, comprising all the adherents of the Greek Church, Albanian, Bulgarian, Syrian, etc., as well as those of the Greek race and speech; (2) Armenians, race and church membership coinciding; (3) Catholics, mostly Armenians, some Greeks, Syrians, and Levantines, and (4) Protestants, some Armenians, some Greeks and Syrians. Now all these groups were regarded as distinct nationalities with separate patriarchs, as the head of each. The Protestant chancery was regarded as equivalent to other patriarchates and had the same privileges and functions. When any one, Armenian, Greek, Syrian, becomes Protestant he has to cut off his connection from his church and nationality and join the Protestant nationality. It was something more radical and significant than changing denominations in America.

The missionary work in the Near East has been in late years mainly educational. Though at first the Greeks were averse to missionary institutions,

they now form the majority of the student body in Robert College, the International College, Smyrna, and Anatolia College, Marsovan. They attend in large numbers the Constantinople College for Girls; St. Paul Institute, Tarsus; American Agricultural School, Salonica; and other American schools in the Near East. Many are studying in the American University, Beirut, Syria. Similarly the American hospitals are much patronized by Greeks in the Near East.

These institutions are rendering a great service in building up the character of those who come under their influence, thus strengthening the reform party's wish that the Church may become a more efficient spiritual power in the life of the people.

Reform not doctrinal.—By "reform," however, almost all mean certain practical improvements rather than any doctrinal changes. As regards doctrine they hold the Greek Church to be Orthodox. They want an Erasmian type of reform, such as, better educated clergy, shortening of the services, better and more edifying preaching, marriage of the bishops, diminution of fast days, etc.

Joakim III, one of the most distinguished Patriarchs of Constantinople in recent years, was of the reform party. There are various organizations whose purpose is to enlighten and educate the people in things spiritual and in orthodoxy. Such are Anaplasis in Athens, with a periodical of the same name; Eusevia (piety) in Smyrna; Anorthosis in Constantinople (the young Turks closed it during the war), and others in other places, whose program is almost the same.

Apart from Protestant influence, there had been certain separatist movements, from the Orthodox Church in the 19th century in Greece. Such was the Theosophist movement of Kaires, the Society of Makrakis and his followers, but they have not

had any lasting effect. Neither at present is there any organized separatist movement among the Greeks.

Greeks religious.—No Greek wishes to be regarded as irreligious, whatever be his personal feelings or convictions about religion. There are many educated Greeks who lean to materialism or agnosticism.

Inquirers.—The cultured, thinking Greek young men are occupied with the same metaphysical and philosophical problems and questions as the intelligent, cultured minds in the American colleges and universities.

Influence of the church.—But there is no formal breaking away from the church. All Greeks excepting Roman Catholics and Protestants are supposed to be adherents of the Greek Church. Church connection with the Greeks is like citizenship in the United States. The church takes hold of the individual from his birth until his death, and meets him at every step. Birth, marriage, burial and many other circumstances bring the individual man to the church. To be beyond the pale of the church is like being outlawed in a civilized country.

Although the Greek Church is the state religion in Greece, other denominations and religions enjoy perfect freedom and tolerance though legal standing is denied Greek Protestants.

Roman Catholics, Moslems, and Jews have every protection and freedom to observe their religious customs and rites. The Mohammedan imam or muezzin calls the people to prayer from the minarets in Thessaly, Salonica, etc., as in the days of Turkish rule. In fact the government pays the salaries of the non-Orthodox clergy as that of the Orthodox clergy.

Greek Protestants restricted.—With Protestants the situation is somewhat different. The European

and American Protestants, e.g., the Lutheran and Anglicans, had perfect freedom. But the Greek Protestants are looked down upon as unpatriotic and sneered at if not openly persecuted. In Piræus a mob attacked the Protestant church and burned it in 1888, and Dr. Kalopothakes and others escaped lynching or stoning with great difficulty.

The Greek Protestants have really no legal standing. Their marriages are not regarded as legal unless performed by a priest of the Orthodox Church. It was hoped that the enlightened policy of the Liberal government under Venizelos would rectify all these inequalities. In fact steps were being taken to remedy them before its fall.

The pastor of the Protestant church at Salonica, Rev. A. Mihitsopoulos, and the missionary, Rev. Jas. A. Brewster, are authorized to celebrate marriages by the Greek government as they were under the Turkish government.

The Liberal government invited the American missionaries to continue their educational and other missionary work in Smyrna and promised to give them every facility. The same attitude is kept by the present government. In 1918, Venizelos invited the Trustees of Robert College to open a similar American College in Athens, the Greek government promising to grant free land to the institution.

Translation of the N. T. into modern Greek.— There is a topic that drew much attention and caused much adverse criticism in missionary and evangelical circles, i.e., the question of the translation of the New Testament into modern Greek. By an act of the Holy Synod of Greece, 1901 A.D., the translation of the New Testament from the original into modern Greek was forbidden. It was the publication of a translation of the gospels into demotic Greek or "slang" in the *Aeropolis,* a prominent Athenian daily, that aroused the student body in

the University of Athens with the result that there was a riot in the streets with bloodshed. Corrupt politicians made political capital out of it. The cabinet fell and the Synod put the ban on all translations of the N. T. into modern Greek. But the whole thing was a linguistic and political question rather than religious. The purists feared they might lose ground and the sacred language of the original New Testament might be desecrated by translation. The Synod held that the original New Testament Greek was as clear and intelligible to the people as any translation, which is not the case.

Under the Venizelist government the Scriptures were circulated in translations in spite of the ban still in force. Both the government and the Synod were planning to abolish the ban with the first opportunity. The present government is enforcing the ban, but there is reason to hope a more liberal policy will prevail in the end. Besides the ban is for the old kingdom of Greece, and does not apply to regions that were once Turkey.

When Archbishop Meletios Metaxakis visited the United States in 1918 he told me he would have no objection to the circulation of the Scriptures, but welcomed it, and would do the same to translations. He said he would prefer that the Bible societies in Britain or America should coöperate with the Holy Synod of Greece, helping it to print and circulate them with its sanction. He thought the Synod would gladly undertake the translation. At the headquarters of the American Bible Society he reiterated his views and wishes in bidding farewell to Dr. W. I. Haven, one of the secretaries of the society, before he sailed for Constantinople when he was elected patriarch.

There is no doubt the Greek Church does not bar the Scriptures or any part of them, as such.

The Greeks were lukewarm at first, if not actively

opposed, even to the Y. M. C. A., associating it with Protestant propaganda work.

But since they came into touch with its good work at the Macedonian front, especially at Salonica, the Greek government and the church invited the International Committee of the Y. M. C. A. to start work among the Greek soldiers, and now there is the Greek Y. M. C. A., not only for soldiers but also for civilians. The work will grow and extend itself in many directions. The Y. M. C. A. men are welcomed everywhere and held in great esteem and their work is much appreciated. King Constantine has decorated some of the Y. M. C. A. workers in Greece, as Venizelos also had done.

Y. W. C. A.—There has been some Y. W. C. A. work in Athens in a limited sphere for years. The leaders are anxious that the American or British Y. W. C. A. take up the work and develop it. There is no doubt the same welcome awaits the Y. W. C. A. as that accorded to the Y. M. C. A. in Greece.

Chapter II

THE GREEKS IN AMERICA

IMMIGRATION

Greek immigrants.—Greek immigrants first settled in the eastern states, especially New York and Massachusetts. Gradually they spread to other states and now there is scarcely a town in which Greeks are not represented.

Number of Greeks in United States.—The estimate of their number varies between 300,000 and 500,000. The Massachusetts Bureau of Immigration puts the number as 350,000, though Greek estimates put it at least as 400,000 and often as many as 500,000. Of these they estimate 45,000 to 50,000 to be in Massachusetts. This would make the Greek population of the entire state not far from one-seventh of that of the entire country. It has been estimated to be also about two-thirds of that in all New England.

The census of 1920 gives 175,972 foreign-born Greeks in the United States. Adding 20 percent—a generous estimate—for children of those born here, gives 211,166 of what the census classifies as "foreign white stock." Of these 38,574 are found in New England and 24,122 in Massachusetts. Grandchildren of foreign-born are classified as native-born Americans. Later reports will verify or increase these figures.

Greek communities.—As soon as a sufficient number of Greeks gather in a city, they form a community—Greek or Hellenic Orthodox community. Each community has its president, vice-president, secretary, treasurer and other councillors and all,

laymen, thus showing the democratic character of the organization. They secure a priest through the office of the bishop in New York. With the first opportunity they buy or build a church, usually of Byzantine style. If unable to do this, they hire a hall or a church.

According to the list supplied by the office of Bishop Alexander Rodostolou, delegate of the Holy Synod of Greece in America, there were 134 communities in the United States and Canada. The Greeks have penetrated into the South, and Middle West with prominent communities in Ohio, Illinois, Indiana, and Missouri. They have gone still further into California and Washington with flourishing churches in San Francisco, Los Angeles, and Seattle. Usually all Greeks are regarded as members or adherents of the church where they reside. But as the directors of the church are elected by the contributors, the members given in any list do not cover all the Greeks residing in a particular place.

Greeks scattered in United States.—The Bishops' list gave only the places where the Greeks have organized communities; but they are scattered, far and wide, in varying numbers into many other places. At Christmas, 1919, I sent out some 50,000 appeals to the Greek communities, subscribers of certain Greek papers, and the customers of a number of wholesale Greek merchants in New York, on behalf of Greek Relief Work. The answers that came were extremely interesting and surprising. In East Rapids, Mich., there were only two Greeks and both contributed. In other places there were 10, 20, or more Greeks. Often an individual or a number of them forming a committee collected contributions from others, thus there came a list with 50 or more, sometimes rising to several hundreds of names. The largest communities are in New York City with 25,000, including Brooklyn. They are scattered all over

the city and even in the suburbs. Chicago, Ill., has 13,000; Lowell, Mass., 4,500; San Francisco, Cal., 3,800; St. Louis, 2,500; Boston, Mass., 3,500; Manchester, N. H., 3,500; Akron, O., 2,300; Philadelphia, Pa., 2,000; Milwaukee, Wis., 2,000; Washington, D. C., 2,000; Seattle, Wash., 1,550; Canton, O., 2,000; Pittsburgh, Pa., 1,500; Lynn, Mass., 1,900; Cleveland, O., 1,800; Gary, Ind., 1,550; Monessen, Pa., 2,000; Haverhill, Mass., 1,400; Youngstown, O., 1,500; Weirton, W. Va., 1,200; Peabody, Mass., 1,450; Bridgeport, Conn., 1,000; Los Angeles, Cal., 1,150; Nashua, N. H., 1,200; Toledo, O., 750; Springfield, Mass., 1,050; Worcester, Mass., 800; Newark, N. J., 1,150, Oakland, Cal., 1,000; Baltimore, Md., 800; Portland, Ore., 1,000; Tarpon Springs, Fla., 1,000; Denver, Col., 850; Buffalo, N. Y., 650; Norfolk, Va., 750; cities with 600-700—Reading, Pa.; Salt Lake City, Utah; New Bedford, Mass.; Indianapolis, Ind.; Sioux City, Ia.; with 400-600—E. Chicago, Ind.; Omaha, Neb.; Wheeling, W. Va.; North Platte, Neb.; New Brunswick, N. J.; Syracuse, N. Y.; Rochester, N. Y.; Jersey City, N. J.; Ft. Wayne, Ind.; New Orleans, La.; Columbus, O.; Mason City, Ia.; Providence, R. I.; Bethlehem, Pa.; with 250-400—New Haven, Conn.; Hartford, Conn.; Tacoma, Wash.; Pawtucket, R. I.; Dayton, O.; Lorain, O.; Warren, O.; Kansas City, Kas.; Stamford, Conn.

Addresses change frequently.—One of the main difficulties in finding the number of Greeks in a given place is the fact that those working in mills and factories move about from place to place according to the work and wages they find. Addresses change very frequently. Letters of acknowledgment sent to the address of the contributor immediately upon the receipt of his contribution come back with the stamp "Unknown." A contributor from Philadelphia goes to Cleveland, Ohio, and is

next heard from in Albany or it may be Akron, or Canton, Ohio. Even in the same city, especially in New York, addresses are changed so frequently that it is discouraging to attempt to make a card file, with the exception of certain prominent merchants, professional men and traders, who have permanent addresses. The case of the priests is also discouraging, as many are shifted from one charge to another or go back to Greece.

Family groups and men with families.—The early immigrants were almost all men, single or married, who had left their families behind in their home land. But gradually women began to join them, and their number has been growing from year to year. From 1882 to 1886 503 men and but 45 women entered and settled in New York. From the annual reports of the Commissioner General of Immigration for the year ending June 30, 1910-1919, we learn that the number of unmarried Greek male immigrants from 14 to 44 years of age was 144,827, married 71,970, and widowers 403. From 45 years and older the numbers were single, 410, married 6,887, widowers 230. In the same period the number of married women 14 to 44 years was 14,126, married 10,168, widows 653. From 45 years and older the numbers were single 30, married 1,056 and widows 881. The single women from 14 to 21 years numbered 8,577, 22 to 29 years 4,735, 30 to 37 years 561, and 38 to 44 years 89.

It is not far from the truth to say that 20 per cent of the Greeks in America have their families with them; the rest are either unmarried or have left their families in the homeland. The number of families has been growing lately, both by marriages in United States and married men bringing over their families from Greece or Turkey. Men came alone for economic reasons, as sums of money insignificant in the United States were of

great value and service on the other side. They worked in the United States and sent money home.

RETURN MOVEMENT TO GREECE

Rush to return.—As soon as the armistice was signed (Nov. 11, 1918) there was a rush to return to Greece. Many Greeks went back to the Smyrna region, Constantinople and even to some parts of Thrace and Asia Minor. Many more are waiting anxiously for the settlement of conditions in Turkey in order to return to their home lands.

Reasons.—This rush was mainly due to the fact that people were barred from visiting their relatives and friends during the war, as they used to do in normal times. This desire to return, however, was not in many cases coupled with the intention to leave the United States permanently. In fact many of those who went back are already returning.

According to the Greek press, 10 to 20 percent of the Greeks in various localities are planning to return as soon as conditions in the Near East are settled.

Some of the estimates sent me from various regions are as follows: From Haverhill, Mass., 25 percent, for family ties; Dayton, Ohio, 5 percent; Peabody, Mass., 50 percent, for improved conditions in Europe; Washington, D. C., 10 percent to visit relatives; Springfield, Mass., 20 per cent; Ansonia, Conn., 50 percent, mostly refugees; Syracuse, N. Y., 25 percent, mostly for a visit. Eventually most of them will come back, bringing others.

Similar estimates were given by many leaders whom I interviewed. Here are one or two typical expressions of opinion on this subject: Dr. P. P. Nicholas of New York said, "All Greeks come to America with the intention of returning. They want to make money and return as soon as they can man-

age it. But they soon get so entangled in business and prosper that they cannot leave America even if they wished."

By Dr. Theodore Ion: "The Greek people who emigrated to the United States either from free or enslaved Greece did not come with the intention of making it their permanent home. They come here as they go to other parts of the world like Egypt, South Africa, South America, Europe, etc. The only difference between the Greek immigrants here and those in other countries is that they come to this country in very large numbers, while Greek immigration elsewhere is sparse. Their wish and hope is always to return some day to their homes, but many of them naturally cannot, and after a visit will return and make this country their permanent home. They do not come in family groups, and sometimes, after years of residence here, send for their families, if they have any. Others return to Greece, contract marriages there and return to America with their wives."

Dr. S. I. Paul of Springfield, Mass., writes: "Go halfway with the Greeks and they will go halfway with you. The Americanization of the Greeks, until recently, had been superficial, as they had come to the United States generally with the idea of making money and then returning to their native land. But this is no reason for despair, as the very names of Boston, New England, New York, etc., indicate that the early English in America were reluctant to separate themselves from their mother country. Since the war, due perhaps to the drafting of many Greeks in the service of the United States, there has been a marked change in their attitude toward this country, coming more and more to regard it as their own. Proof of this is demonstrated by the fact that many Greeks are now buying American realty.

The prosperous will stay.—Those who are accus-

tomed to American ways and ideas with all the rush and hustle of life here, with ever-widening fields of enterprise and efficiency, cannot rest satisfied with the quieter and less active life in the Near East. Besides many own houses and other property. Some are engaged in real estate enterprises or other lines of business. Such will never return. One Greek now in real estate business in Wilmington, Del., owns property worth more than $1,000,000 and he is only one of a class of prosperous Greeks, some of whom started from the very bottom and have risen gradually to prosperity.

Working Greeks will return.—It is different with workers in mills and factories and those who cannot feel at home in America. I asked in 1918 scores of Greeks in Syracuse, N. Y., who were from Broosa and its villages in Asia Minor, if any planned to return home. "All of us," they replied. "Who would not go back to his home and his own? We are strangers in a strange land; we do not know the language of the country; neither can we learn it; we are working hard like slaves and then our earnings fly away from us, everything is so dear. At home we have our houses, fields, vineyards, and our relatives and friends are all there."

In general, however, Greeks are well satisfied with America. They love and adore it. They intend to stay here permanently. They call it "Their second fatherland."

One (in Philadelphia, Pa.) said, "Every one can find what he wants or can do here; if a man cannot find work in this country he can find it nowhere; this is the best country to live in." He came from Turkey a poor, ignorant man. Now he owns a well furnished, fine home. His two sons are earning good wages. They are all happy and well. His little daughter was proud that she was born in America and was an American.

United States full of comfort.—Another—a student—spoke of the comfort of life, facilities, conveniences, enjoyment and opportunities to grow, and then compared them with the monotony, hardships, and difficulties on the other side. "Steam heat, electricity, gas, etc., we cannot have over there," he emphasized. Another added, "Let us take these good things from here over there." Rev. Thomas J. Lacey of Brooklyn, N. Y., sums up the main points regarding the Greek immigrants in a letter thus:

"The important things about the Greek immigrant to my mind are: 1—He comes with a great historical, literary heritage of which he himself has an appreciation. The humblest Greek is thrilled with the great past of the Hellenic people. 2—He comes in search of economic betterment, hence will be thrifty and hard working. He has not known political oppression in his homeland and has never felt antagonism to government; is not prone to foment unrest. 3—By natural temper and long racial training in democracy, the Greek is adapted to American ideals and institutions."

ECONOMIC CONDITIONS

With the exception of the few merchants and students, the early comers were poor and illiterate. Almost all settled at first in New York. They started selling candies, fruits, and flowers from a basket hanging around their necks, and wandering through the streets. Others went to the interior as workmen in railroad building.

Then came the push-cart, candy-store, and confectionery. Then retail and wholesale fruit merchants, florists, etc.

Enterprising.—The Greeks are thrifty and enterprising. As soon as a Greek saves money enough he starts business for himself. This fact is set forth

successfully and pointedly in the Report of the Massachusetts Bureau of Immigration.

"Although many thousands of Greeks in America are employed as mill and factory hands and many more thousands in railroad construction, in digging sewers, and as farm laborers, there is a strong tendency among the Greeks here, as Prof. Ross says, to take to certain lines of business such as candy-kitchens and confectionery-stores, ice-cream parlors, fruit-carts, stands, and stores, florist-shops and boot-black establishments."

"This is due to the fact," Prof. Ross continues, "that catering to the minor wants of the public admits of being started on the curb with little capital and no experience. Once his foot on the first step, the saving and commercial minded Greek climbs. From curb to stand, from stand to store, from little store to big store, to the chain of stores, to branch stores in other cities. Such are the stages in his upward path."

They work hard and render satisfactory service to the public. There might be given many instances of Greeks prospering and making good in these lines, in different parts of the United States. I mention only one, a prominent fruit dealer in the state of New York, who started with a push-cart and now owns a chain of stores and is prosperous.

Restaurants.—Restaurants and lunch rooms are another line of work that Greeks engage in with great success. There are two classes. 1—Those which furnish Greek dishes. 2—Those which follow the American kitchen. The latter class is getting more numerous and doing very successful work. There is scarcely a city where Greeks are found, and have not opened a restaurant or lunch room. It has almost become a proverb, "When Greek meets Greek he opens a restaurant." They were among the first to open first class restaurants in the south.

Those which follow the Greek kitchen are reproductions of the home institution, with the same dishes, style and manner of serving as in the old country. A number of them are of better grade, and Americans, especially those who have been in Greece or Turkey, like to visit them.

Waiters.—A great many Greek young men serve as waiters in American and Greek hotels and restaurants. Some of them rise quickly into higher positions in this line. The tipping system in America is highly remunerative. So many use the hotel or restaurant service as a stepping stone to something higher. Many a student has worked his way through college or other studies in this way. Others open restaurants of their own. Greeks own and operate a number of prominent hotels in Brooklyn, Manhattan and other cities, with almost exclusive American constituency. Hotels for Greeks are numerous in all the Greek centers.

One of the prosperous wholesale merchants in New York came from Greece with his three brothers burdened with debts owing to their father's business. They started as waiters. As soon as they saved some $2,000 they opened a grocery store and began importing goods from Greece. Now they are very successful wholesale grocers and in the export and import business.

Groceries.—New York City has many Greek wholesale grocery merchants engaged also in import and export business. Fourteen of them formed a committee in 1919 to collect funds for Greek relief in Thrace and Asia Minor, to assist the work of the Greek Relief Committee.

These merchants have great business with retail grocers scattered throughout the states, especially the eastern. Chicago is another important center for wholesale grocers and merchants who deal chiefly with the middle west and western states.

They are also doing an extensive business as furriers in New York and other places.

Cigarette manufacturers.—Greeks have been pioneers in cigarette manufacturing and the tobacco business. Anargyros Melanchrinos, Stefano Bros., Condax Bros., are a few of the well known Greeks in the cigarette business. In recent years there have appeared many Greek commercial houses dealing in tobacco and some of them have been very prosperous. The Stefano Bros., Poulides Bros., the Standard Commercial Tobacco Co., Pialoglou Bros., B. D. Dugundji & Co., and Condax Bros., all of New York, are a few of the prominent tobacco merchants.

Shipping.—The Greeks, being a seafaring and commercial people, have been very successful in steamship work. Thus the Greek Line or National Steam Navigation, 20 Pearl St., New York City, has regular steamships between New York and Piræus, Greece. Also Greeks, naturalized in America, own ships and are doing good work between America and European ports, e.g., D. Theophilatos, Stephanides and Benas of New York.

Agencies.—In New York and other important centers there are many steamship ticket agents providing many facilities for immigrants and emigrants at their arrival in or departure from the United States. Some have hotels and transportation facilities of their own. There have been many abuses in the past, at the expense of inexperienced immigrants, but conditions are much improved.

Banking.—Many Greeks have gone into banking. Besides many employed by American banks either as employees or heads of their Greek departments, they have organized banks with Greek capital. There are Greek banks in Boston and Chicago, and several are being organized in New York and other cities.

Theaters.—Moving pictures and theater opera-

tions have drawn a number of them. Although a great many operate small theaters and moving picture houses, some have larger ones, e.g., in Pittsburg, Pa., Paterson, N. J., and many other places. But the one Greek who has earned the title "King of Theatres," is Mr. Alexander Pantazes of Andros, Greece, who owns a whole series of theaters along the western coast, centering in Seattle, Wash.

There are numerous Greek motion picture houses in Pennsylvania, Illinois, Massachusetts, New York, and Texas.

Many are in trades as barbers, bakers, carpenters, printers, tailors, furriers, shoemakers, electricians, machinists, etc.

There are two other lines of work in which Greeks take a prominent part—shoe-shine parlors and coffee-houses.

Shoe-shine parlors.—In connection with the shoe-shine parlors there is the question of child labor and the protection of the young workers from the grafting abuse of the bosses. Whatever abuses have happened in the past there has come about much improvement in the working conditions and the rights of the boys are well guarded by the law. In connection with the pool-rooms and the shoe-shine places there are often barber-shops and cigar and fruit stands. Coffee-houses have been imported with the immigrants and they accompany them in all their migrations.

In Tarpon Springs, Fla., there is a strong Greek colony of 2,000, many of whom are sponge-divers.

STANDARD OF LIVING AND WAGES

The earlier immigrants, usually of a rather ignorant peasant class, lived in crowded and unsanitary rooms. They did not realize the value of fresh air and sunlight, and the result was that many caught

tuberculosis. Those who returned to Greece carried the germs to their homes also.

They were careless of their diet and neglected their health, living on scanty food. It is true Greeks in general are moderate in eating and drinking and many take very light breakfasts. They may pass the day with bread and olives or cheese in their home towns or villages, but they soon found out they could not stand the struggle for life here on that kind of diet. Their main desire was to economize as much as they could, so that they might send home money for the support of their families. They followed an oriental proverb, "One cannot save by working but by not eating." "Every penny unspent is a gain."

There is great change now and improvement in every way. The negligent at first are now living in better circumstances, taking proper meals and keeping their rooms and clothing clean and tidy.

The earlier comers were mostly single, ignorant men. As time passed they earned more and spent more. The married ones brought their families and the single got married. The family life brought its comforts and improvement. Greeks of a better and more educated class began to come to the United States. Among the immigrants, there are graduates of high schools and even of Athens University. Some of them may be found among the waiters and attendants in hotels and restaurants. Probably they are working their way in some college or university here.

Houses.—Greek houses are usually tidy, clean and comfortable, with separate dining, living and sleeping rooms, although in large cities like New York, Greeks, like the rest of the people in the country, are endeavoring to utilize every room available, for the sake of economizing in this time of "high cost of living."

Factory workers.—I am told by several who have traveled much and came into personal touch with many, that the men who work in factories, mills and railroads are as a rule attentive to their habits and take good care of themselves. In answer to my question as to their standing of living "Oh, they are all Americanized," they said, "they know how and what to eat and how to live."

High wages.—With the rest in the country, Greeks also are earning more and get higher wages. Common laborers are making far more money than many an educated man. During the war many Greeks earned good sums of money in ammunition factories and ship-yards and generally in every trade.

Among the Greeks usually men alone work for wages, while women attend to household work. Greek women are good in domestic science, are fond of cooking, sewing, knitting, and embroidery. After finishing the necessary household work, they usually make calls or do some handiwork.

But now under new circumstances in America, everybody who can is working. Boys and girls are doing their part helping with the family expenses and increasing the savings. Women help their husbands in grocery stores, florist shops, or candy-stores.

Savings.—Greeks, like other people, are earning more and spending more, but as a rule are saving money. Many have accounts in savings banks. It is surprising how illiterate persons have saved thousands of dollars. Many, however, carry all their savings in their pocket-books or keep it in their rooms. A case is known of a Greek who had his pocket picked of $12,000 in a theater in Detroit, Mich. Similar incidents are not rare.

Greeks who left the United States for Greece since the armistice have taken along hundreds and thousands of dollars.

UNREST

No unrest.—Greeks are loyal and respect order and government. There is no movement of unrest among them. Letters that came from many parts of the United States and numerous interviews with many leading personages in various walks of life, all showed one thing—"there is no unrest among the Greeks."

H. C. L.—There is of course an undertone of complaint in all hearts against the high cost of living. The Greeks share this feeling of discontent, and many in their effort to explain the matter blame this or that individual or organization.

Americans generalize.—I have heard loyal Americans of leading political parties say "if things go as they are everybody will turn socialist." Many Greeks say the same, but all are speaking common generalities. While discussing this subject with a leading, educated Greek, I mentioned this fact. He at once replied with emphasis, "Do not repeat anything like that, it may be misunderstood or misinterpreted. There may be individual Greeks who cherish queer notions. And there are Americans who will at once generalize and in the present day fashion of hunting for ringleaders of unrest they will rashly class the loyal Greeks among the anarchists, socialists, etc. It is a real fact, there is no unrest among us."

Experience shows that the fear of this man was not groundless, because people meet a crook or deceiver among foreigners, they readily suspect all foreigners, and are seized with foreigno-phobia or Greeko-phobia. I know a number of fine, respectable, Greek young men who had great difficulty in finding rooms, because landladies would not rent them to Greeks. They succeeded easily in finding what they wanted by passing for Frenchmen!

Chapter III

THE GREEKS IN AMERICA (Continued)

SOCIAL CONDITIONS

Improved social conditions.—Now, as a rule, people are living in more sanitary conditions than formerly. Greeks, like other immigrants, adapt themselves to circumstances. Those who arrive at any port in the United States searching for work are glad to find a place to put their head. The whole family of four, five or more get along for a time in one room, but as soon as they get work and improve their circumstances, they seek better quarters with improved conditions of living.

RECREATION

Coffee-houses.—Greeks have brought to America their customs and modes of recreation from the old country. Coffee-houses provide the principal recreation for men. People flock to these places day and night, sitting around tables, sipping black coffee, smoking cigars, or more commonly cigarettes, or the narghile, and discussing everything,—business, news of national interest, and of course the politics of Greece and the attitude of Americans towards them. At times they discuss American politics. There are often animated discussions that might be taken for quarrels by those who do not understand Greek, but it is all verbal, no blows exchanged excepting the blows the tables or chairs receive. Greeks, like the Latin people, accompany their words with multiple gestures of hands and head, maybe even the foot, or the whole body.

Games.—Certain games are played in almost all the coffee-houses,—cards, backgammon, chess, and dominoes. Cards are the most common game. They are often played for pastime and recreation.

Gambling.—But unfortunately gambling is frequently connected with them. Almost every answer to my questionnaire mentioned gambling as the chief evil among the Greeks in America.

In discussing this matter, an American friend wondered whether the case was any worse among the Greeks than among Americans or other races. Probably not worse.

Lack of social centers.—In many places Greeks, working in factories and mills, have no proper amusement or entertainment centers after working hours. As one of them in Canton, Ohio, put it, "they do not know English, cannot attend lectures or other meetings, they have no books and could not read them if they had; they have no homes and do not indulge in evil practices, so they spend the evenings playing cards and a little sum of money serves as a stimulant."

Refreshments.—Greek coffee-houses take the place of what used to be the saloon, and serve usually as social centers where people meet each other, form new acquaintances, and get rested. Here are served coffee, tea, lemonade, and Greek pastry (*paklava* —used also by Armenians, Syrians and Turks.) Unfortunately coffee-houses are much abused, as people get a lazy and sedentary habit, breathing foul and smoky air in a crowded hall and wasting valuable time.

Motion-pictures, theaters and concerts are more and more being attended by Greeks, especially those who understand English. Dancing, both Greek and American, is much enjoyed everywhere.

Receptions and Dances.—Many Greek societies hold annual receptions with balls or theatrical pres-

entations, and as they are numerous in New York and other cities, there are frequent entertainments. On such occasions, amateurs or professionals present a drama in Greek and a comedy is usually added at the end. A band plays American and Greek airs. Dancing begins at the end, lasting often till morning hours. The grand march is usually the finale. As there are not many Greek young women, many Greek young men bring American or English speaking girls.

Picnics.—Another feature of these societies is their annual picnics or outings to some park or summer resort. Here again life in the homeland is reproduced. National songs are sung, dances and games are played. Some resort to various athletic events, which are extremely popular with certain young men, and some societies give prizes to the successful contestants.

Lamb, roasted in Greek style, is sometimes the finale.

Wine, as in Greece, is used on such occasions. Meals and parties are regarded as dry and spiritless without some spirituous substance. In general, however, moderation is the rule and excesses are usually avoided.

Visiting.—Another source of much pleasure and entertainment is visiting homes, especially on saints' days, which takes the place of birthday among the Greeks. Often a child is called after the saint of the day on which he is born. Friends and relatives visit on such occasions and there is much enjoyment, music, dancing, chatting and playing indoor games. Games played in American parties are being introduced into such gatherings and are proving very enjoyable. Phonographs are getting very popular and both American and Greek and even Turkish airs are played.

FAMILY LIFE

Husband and wife.—Greeks are very much devoted to their families. Whatever freedom may be allowed to men during their pre-marital life, it is understood and expected that, after the marriage, a new chapter is to be opened and strictly clean records are to be entered in it. Women of course have *always* to be exemplary and pure in every way. Divorce is uncommon among the Greeks. Children are numerous and are regarded as blessings and gifts of God. However poor and ignorant parents may be they are anxious to educate their children in good schools.

There is not much data for comparing the first and the second generations, as to family life, but there are many indications that the new generation is getting Americanized and is learning both the good and bad aspects of American life.

Divorce.—A Greek young man was asked: "Would you marry a Greek or an American?" He replied "American." To the question, "Will you be able to agree together and be happy?" "If we do not, then we get divorced," was his emphatic reply. He would never have thought or said so in Greece or Turkey. There marriage is thought of as a matter of harmony and love to last till death.

Children are devoted to their parents and relatives. Young men gladly undergo many troubles and live a life of thrift and self-denial in order to save, and send money to their parents. They pay the old debts of their parents to keep up their good reputation or save paternal inheritance. They postpone or even forego marriage in order to get their sisters married. Unfortunately the evil custom of dowry continues in the old country. So fathers and brothers working here must save money in order to

provide dowry for daughters and sisters. It is a good thing that the custom of dowry is getting broken in America, though not entirely abandoned.

Neighborhood life.—People from the same town or village in Greece are usually drawn together in America too. The newcomers find out first of all the whereabouts of their relatives and fellow-countrymen. In fact they may come directly to them, having already corresponded with them. Even those of different towns are very helpful to one another in finding work and if need be helping each other financially and otherwise. They room together; work together; frequent the same coffee-house, club and restaurant. Thus close attachments are formed.

Here people may live in the same neighborhood (even the same house), and not get acquainted with each other. Not so among the Greeks; they easily get acquainted and are friendly and neighborly to one another.

Of course this does not mean there are no ill-feelings, rivalries, competition or even animosities among them. Those of the same trade or profession are often bitter rivals against each other.

Moral standards.—Greeks are usually temperate and sober; prudent moderation characterizes their pleasure and enjoyments. Most of the answers to the question as to the moral conditions among the Greeks said "good"; "fairly good"; "fair"; "not any worse than their neighbors or others."

In general they are loyal and obedient to the laws of the country. Their chief misdemeanors are neglect of police or sanitary regulations. They bring from the old country certain bad habits. Some of them resort to deceptive methods, yet even such people find by experience the truth that "Honesty is the best policy." In general they are honest and reliable.

Temptations are many on all hands, and some

young men who were pure and temperate in their homeland have been led astray in America, usually through bad companionship. Women of low morals, supposedly American, speaking English, visit them in their rooms. Most of them are single young men of military age, at the prime of their youth and strength, open to all influences in the formative period of their character.

Unfortunately they do not see the best in American life, and the evil is always near. In justifying misconduct they often say, "This is America; we are not in Greece or Turkey. Here customs are different, and everything is possible." Even supposedly good people change their standard of life here. Possibly change of circumstances and environment brings out what was in them or draws them into courses of life they would not have been led into at home. A young man who would not help his parents, as it is customary to do in Greece, said in justifying his refusal, "This is America; every one has to look after his own interest and mind his own business."

United States a mission field.—Many good people, Greeks and others, who had known missionaries and their work among the Greeks and Armenians in Turkey, and who have seen chiefly the street life or the disorderly conduct in houses and apartments or saloons, and who have not seen and cannot see the citizens of better class and character in their home life, ask, "Why do the missionaries go away from this country? This is the real field for their work; those on the other side are real Christians; here is hell."

Safeguarding youth.—As there is ground for precaution and exclusion of corrupting influences from abroad, there is equally great need to keep the inexperienced youth from abroad from coming into contact with the corrupting elements in America,

and to surround them with better influences, with proper social environment, pure amusements and innocent entertainments.

RELATION TO OTHER RACIAL GROUPS

Friendly to other races.—Greeks are usually friendly and on good terms with representatives of other races. Political questions and collisions of views and interests have created a mutual antagonism between Greeks, Albanians, and Bulgarians, and Turks. They cannot work together amicably. In normal times they can all get along well. There are many cases of strong friendship and attachment between individuals from these various groups mentioned as antagonistic. Greeks from Turkey are often on very good terms with the Turks, when they meet in this country, especially those coming from the same region. War, however, upsets all conditions, destroys best friendships, and creates bitter animosities. Albanians and Greeks were very friendly until foreign intrigues separated them. Should those intrigues stop, Greeks and Albanians can adjust their differences, and may even form a strong alliance. There are many Albanians in Greece, and some of the most prominent, patriotic citizens of Greece were of Albanian descent.

Esteemed by Americans.—Greeks are held generally in good esteem by Americans and other races. There have been, however, exceptions, especially years ago when a mostly ignorant and low type of Greeks, only, were known to a great many Americans. Greeks had a rather low standing. Also, owing to the elasticity of the meaning of Greek, members of the Greek Church of other races being also called Greek, often crimes and offenses of Bulgarians, Albanians, Rumanians and other races, even Turks, were ascribed to Greeks.

Marriage between Greeks.—In general Greek men marry Greek women. As there are not many Greek women in the United States, when a young man wants to marry he writes home to his parents to find a bride for him. After a successful search when the selection is decided upon, photographs are exchanged and the result may be an engagement. Then the young lady comes to America and they get married. The story of Isaac and Rebecca is repeated frequently or the young man may go home for a furlough and the matter is settled there. The tendency is to select a bride from their own village or town, following a popular proverb, "Even if you are to buy shoes or sandals, buy them from your own place."

Intermarriage.—Still there are many cases of intermarriage with other races. When the two, man and woman, of whatever race, agree in temperament, culture, tastes, they live in happiness. But when there has been a hasty marriage without proper mutual acquaintance, many difficulties rise. Differences in taste, as to diet, manners of life, habits, customs, religious and denominational matters, all create an atmosphere of misery, and may end in discord and divorce.

Religious.—Religious principles are inculcated ordinarily in terms of patriotism. Even the celebration of the resurrection of Jesus at Easter suggests to them the hope of the resurrection of their nation; the Annunciation by the Angel to Mary is coupled with the declaration of the independence of Greece, etc. They are superstitious, being strongly devoted to old customs, usages, and practices. Such devotion, however, is often coupled in them with moral indifference.

They are generally thrifty, energetic, enterprising, alert, intelligent. Here are some of the virtues and evils mentioned by various Greeks as character-

izing their people in answer to my questionnaire:

Chief virtues: "Steady and hard working; success in any enterprise they undertake; united in their national aspirations and religious doctrines; industriousness, love of country, dependability in business, ambition to succeed; love for their families; patriotism, loyalty and good-fellowship; progressiveness; morality; economy; honesty; integrity; wide-awakeness; good citizenship, thrift; steadiness in work; frugality; independence; quietness and respect of laws; love of work; ambition for higher and better conditions of life; freedom from communistic ideas."

Chief evils: "Selfishness; lack of organization and community centers; the so-called "Greek Cafés"; discord and divisions among themselves; ignorance of English and lack of proper education in general; propagandist press, disloyal both to the United States and Greece divides us (Greeks); card-playing, the worst of all; gambling among the low class people (mentioned by many); envy and jealousy among themselves; none very bad; lack of enthusiasm to commune with nature; coffee-house loitering; vile talking."

RELATION TO AMERICAN PEOPLE, IDEALS, INSTITUTIONS, ETC.

Love for America.—Greeks have always looked up to America and the American people with devotion and admiration; an affectionate regard has characterized all references to America by Greeks. Since the war of Greek independence, at which time America showed practical sympathy and support to Greeks through relief work, they have had a special regard and appreciation for America.

The American School of Archæology in Athens, and the various American educational institutions

in the Near East have greatly strengthened these bonds of affection and have drawn the Greeks closer to American ideals and institutions.

Those who have come to the United States have always been loyal to the American government, laws and other institutions, and feel much attached to the American people. Everywhere they wish to get acquainted with Americans, to learn their ways and get the benefit of the educational, social and other opportunities. Those who know English and are able to appreciate American thought and ideals are drawn with deepest admiration to America. Those who are apparently distant or unappreciative are usually ignorant of the language, hence unable to understand this country, and so remain isolated and clannish, keeping company with their compatriots only, and always using the Greek language.

Democratic.—All Greeks feel grateful for the hospitality, and business and educational opportunities they find on American soil. Greeks are truly democratic by nature, temperament and upbringing. The ideas of the oldest democracy in history, and those of the greatest republic of modern times—of all times—are identical. Therefore devotion to Greek ideals is not antagonistic to loyalty to America; on the contrary they go together and strengthen each other. All true Americans have been lovers and friends of Greece, sympathetic in all her difficulties, and kindly towards her aspirations. In turn all true Greeks have always admired American ideals and aspired to learn and practice them.

This we see illustrated in those Greeks who have studied in American schools and colleges in the Near East or United States. Graduates and students of these institutions have been warmly devoted to them, and have acted everywhere as missionaries of American ideas and institutions. They are among the leaders and best influences in the life of Greek com-

munities and serve as links of connection and mutual acquaintance between Americans and Greeks. Such are lawyers, engineers, physicians, literary, and business men.

Helicon.—There are several associations of Greek students in American colleges and universities. The oldest is "Helicon" of Boston and has rendered great service in bringing students together and in arranging series of lectures and addresses for the enlightenment of the people. There is also a "Helicon" in Berkeley, Cal., and a similar association, "Greek Students' Association Helicon," in New York. The latter is gathering statistics of the Greek students in various American colleges and universities. By the courtesy of Mr. T. Cottakis, Secretary of the "Helicon," I have secured the following figures (1920):

Students of	Engineering	26
"	" Medicine	18
"	" Chemistry	8
"	" Law	3
"	" Pharmacy	2
"	" Commercial Science	8
"	" Academic	8
"	" Dentistry	4
"	" Agriculture	6
"	" Philosophy	1
"	" Finance	1
"	" Liberal Arts	1
"	" Art	8
	Total	94

The list is incomplete. It could easily be doubled. I know several studying theology and other subjects that do not appear in it. "Helicon" is endeavoring to complete it.

There is also a greater number of Greeks attending high schools and business schools in various parts of the country, and almost all the Greek children of school age are attending public schools, a limited number going to private schools.

A remarkable thing about Greek students is the fact that almost 95 percent of them are working their way through college or university. Thus Dr. R. Demos of the Department of Philosophy, Harvard University, writes, "I hope you will stress in your report the increasing number of Greek students in America—the fact that 95 percent are earning their own way along, that when they graduate they enter into professional activities and become responsible citizens."

Illustrations.—When I visited Michigan University, in 1916, I found some 10 or 12 students, graduates and former students of Anatolia College, Marsovan, Asia Minor, all earning their way. They earned their meals by serving as waiters in clubs and boarding houses, secured their rooms by attending to the furnace of some house, and worked in summer for their tuition. Now one is a successful dentist, several are physicians, others engineers. The same is true of other schools. One who worked in a shoe-shine parlor has successfully finished college and law school, and is now a very proficient attorney. Another kept a shoe-shine parlor and hat-cleaning establishment, working himself, while he studied political science in winter. Dr. Constans of Washington, D. C., went through his medical course by keeping a barber-shop and now occupies a prominent position as professor and physician. Others work as waiters in restaurants, ice-cream or shoe-shine parlors, business offices, farms, or as tutors.

Successful in studies.—Many a Greek student has had a bright record in his college or university career. Dr. R. Demos, a graduate of Anatolia College, Marsovan, took a post-graduate course in philosophy at Harvard with distinction, receiving Ph.D. in three years and a scholarship which enabled him to take two years' study at Cambridge University,

England, and at Paris. He is now assistant in the Department of Philosophy at Harvard.

Dr. A. E. Phoutrides, after graduating with distinction at Mount Hermon School, Massachusetts, and in classical studies at Harvard, won a traveling scholarship, and visited Rome and Athens and other places in Europe and assisted in classical studies at Harvard. He had been appointed professor of Greek Literature at Athens University, Athens, Greece. But on the return of Constantine returned to Harvard, where he is teaching Greek. He is the author of a volume of verses in English and translated "Life Immovable," by Costes Palamas of Athens, Greece. Another Greek holding a high academic position is Rev. Prof. Andrew Zenos of McCormick Theological Seminary, Chicago, Ill.

Mr. N. Cassavetes worked in an ice-cream parlor when he came to America, a little boy. He graduated from Mt. Hermon School, being valedictorian of his class, and took courses at Harvard with much credit. Now he is at the head of the Pan-Epirotic Union of America, and the League of the Friends of Greece, both in Boston, Mass.

Dr. Theodore Ion was Professor of International Law at Boston University, now practicing law and director of the American Hellenic Society and author of various publications, and many magazine articles.

Dr. L. Hadjopoulos, graduate of Anatolia College, Marsovan, after graduating with a bright record from the Medical School of Cornell University, served at the Bellevue and other hospitals and is still connected with the staff of a New York hospital. Dr. P. N. Papas and Dr. C. J. Soukires graduates of Anatolia College, Marsovan, graduated, one from Harvard Medical School, and the other from Baltimore Medical College and both are on the staff of Boston hospitals. Dr. L. P. Kyrides, graduate of Michigan University, is the research chemist of the

National Chemical Aniline Company at New York Laboratory. Dr. J. G. Stateropoulos, graduate of Yale University, is the research chemist of a prominent firm, Brooklyn, N. Y. Both are graduates of Anatolia College, Marsovan. The late Prof. Sophocles, Professor of Greek at Harvard, and author of a Greek English Lexicon, and Michael Anagnos, Director of Perkins Institute, Boston, Mass., were Greeks. Mr. M. Dorizzas, a graduate of the University of Pennsylvania, and Dr. V. Moysides, of Michigan University, besides distinction in their studies, have a high record in athletics and won much reputation as wrestlers. They represent a group of Greek student athletes who shine in athletics as well as scholarship.

It was a Greek, Trivoulides by name, who won the Marathon race at Boston, Mass., in 1920.

Mr. Nicolay of Greece is a successful tenor in the Chicago Opera, and several others are getting reputations as singers. So there are dentists, engineers, lawyers, artists, actors, doing great credit to the Greek name.

The record of almost every Greek student in America would be a matter of great credit and much interest as an achievement in culture and attainment through self-help and thrift.

Political Relations.—At first Greeks came to America with the intention to make money as fast as they could, and to return enriched to their native land as soon as possible. Consequently they kept aloof from American politics, neither taking any interest or part in them. It is only lately that they began to appreciate the value of citizenship and naturalization. Some have already taken out their second papers, and a far greater number their first papers. It may not be far from the truth that one-fifth of the Greeks are already citizens and the number is growing daily.

SOCIAL ORGANIZATIONS AND FORCES

No destructive organizations.—There are no destructive organizations among the Greeks in America, or elsewhere. There is a Greek socialist society in New York, but it is a rather microscopic affair and is not much heard of. Before 1917, when open-air meetings on radical questions were allowed, one of the speakers, or rather salesmen (for the speakers aimed chiefly at selling books of the New York Secular Society) was Greek. There may be a few others like him, belonging to socialist or secularist organizations; but there is no destructive organization distinctively Greek.

Constructive Greek societies.—There are, however, very many constructive Greek societies, associations, leagues or brotherhoods, as they are called in all the Greek communities in America. The number and the constitution of their organizations illustrate the Greek tendency to individualism and decentralization. There is no organization comprising all the Greeks in a single union or comprising all factions, parties and localities. Representatives of almost every prominent village or town have formed separate organizations here with a definite program for each. There is a tendency now to group and unite the various local associations into one central one, which might have branches in different parts of the country. Thus there are various local Samian societies; they all unite in the Pan-Samian society, Pythagoras, with branches in New York, Peabody, Mass., etc. There are various societies of Greeks from Chios. Then the Panchiotic society, "Koraes," with its center in New York.

There are over 80 or 90 Greek societies in New York City alone, with many others scattered in all the Greek communities in the United States and

Canada. A good many exist in name only. They have been formed at a time of enthusiasm for some definite object, then the founders leave or die or the original object is no more pressing, and they are forgotten or dissolved.

Each society has an executive committee, with president, vice-president, secretary, treasurer and councilors, and various sub-committees, e.g., auditing committee. Some have regular collectors who are paid for their labor, a fact indicating the difficulty in collecting dues. Some have rented halls with library, newspapers, and a coffee-house where members and others can have refreshments, rest and play the usual games. Such are the Lacedæmonian society of the Spartans, Marmoras; Hellespont society of the Madytians; The Castorian society, "Omonia," New York City; Panchiotic society, "Koraes," New York City, etc. Others have no special office or hall, but are known by the address of the president, secretary or treasurer. It may be some barber shop, bakery, tailor shop, hotel or restaurant or grocery. With the change of the officers the address changes.

Mutual Benevolence.—A good many of them are mutual benevolent societies, each member contributing a monthly or weekly fee and receiving an allowance in case of sickness. It is also part of the plan to help their poor compatriots in case of sickness, and provide for their funeral if they die.

Others have in view to render some help to their native town or village in Greece or Turkey, etc., in church or school work, or some public utility.

Some have an educational program with evening classes in Greek, English and other courses. They also hold courses of lectures and addresses on Sundays. Such is Plato, an educational society, New York.

Most of these societies are social and educational

centers as well as serving benevolent ends. They give their annual reception in one of the theaters or halls to which the whole Greek community of the town is invited, admission being by ticket, and the proceeds go to defray the expenses and the surplus to the society's work or some definite benevolent end, as relief work.

In recent years some of the most prominent and wealthier societies like the Lacedæmonian Society, Greek American Florist Association, Greek Ladies Benevolent Society, all of New York, have been holding their receptions at the Waldorf Astoria, Hotel Astor or Commodore. The decorations and the general arrangements in the hall are carried out by a decorating committee of the society, who display such good taste and produce such fine effects that their work would be a credit even to a well-organized American society or club. Societies in Chicago, Pittsburg, Boston, and elsewhere do similar work with similar effects. Some have annual dinners, New Year and Christmas parties or arrange Christmas trees for the children.

Relation to Sunday observance.—The only objection from the American Protestant standpoint would be that all the picnics and many social affairs are held on Sunday, which is observed, customarily, as a pleasure day. There also may be an objection to some dances from the evangelical standpoint. Greeks have what is commonly known as the Continental Sunday. Some may attend church service in the morning and devote the rest of the day to pleasure and recreation. Others do the same for the whole day, omitting church attendance.

There are one or two other organizations that require special mention. I have already mentioned the "Greek Students' Association Helicon." There is a similar organization in New York, the Greek-American Inter-Collegiate League, consisting of

leading physicians, lawyers, engineers and literary men. They have regular monthly meetings at which living scientific topics are discussed. Part of their program is to spread scientific and hygienic information among their people. They have circulated a pamphlet on tuberculosis in Greek, and are planning to send out other leaflets treating of social problems. Such organizations would grow more, and exert greater influence, if branches were formed in other Greek centers, because there are many cultured and able college and university men scattered in various communities. They would be of great power if they could all be united in a well-organized association.

The Pan-Hellenic Union of America, as its name indicates, aims at uniting all the Greeks in the United States, irrespective of political views or place of birth, in one organization, with the center in New York and branches in all the prominent communities, thus rising above the limitations of the other local societies. Among its objects are included the giving of a social center to the Greeks with reading room, and assembly hall for lectures, addresses, and social occasions; to conduct evening classes in English and other practical and business courses; to establish scholarships to help deserving students to take practical and scientific courses in American institutions; to provide funds for charitable work, especially under the care of the women's branch; to have information and employment bureaus for the benefit of immigrants, and to help all patriotic causes. Thus the union has a broad and comprehensive program, but unfortunately it is not put into action. In the first place its very aim defeats it. Greeks being individualists and under the sway of local influences, they form smaller local societies, just as they had city states in ancient Greece, and failed to organize one big "United States." Then,

the union has been made an object of attack and criticism as if it were a partisan institution, hence it has the support of only one party at present, the Venizelists.

Before and during the Balkan wars, the Pan-Hellenic Union rendered noble and enthusiastic service to the Greek cause. It raised large sums of money, and armed and sent to the Balkan front soldiers free of all charge to the Greek government.

Pan-Epirotic Union.—The Pan-Epirotic Union of Boston, with branches in other parts of the United States should be mentioned. It was organized to defend the claims of Greece to Northern Epirus. In 1918 the Union raised a considerable sum of money among its members and friends, for the relief of suffering Greeks in Asia Minor and Thrace. Northern Epirus claimed by the Albanians and Italians was truly Greek at heart and responded sympathetically towards relief of their brethren oppressed under the Turkish yoke.

Through the activities of the Pan-Epirotic Union, there was organized the League of the Friends of Greece in the same center as the Union, but with a wider scope, i. e., to defend the rights of Greece in all the regions under dispute, Thrace, Asia Minor, Dodecanese, as well as Northern Epirus.

Loyalist or Royalist Leagues.—There are what are called Loyalist organizations in various Greek communities with headquarters in New York. However, they do nothing constructive. Their main objective is propaganda in favor of King Constantine or the Royalist party, sending him congratulatory cablegrams, or messages to the President of the United States denouncing Venizelos and his policy. *The Loyalist Weekly* is their organ. The Venizelists are organized into what is called the League of Liberals, with branches in many states. They have state and federal organizations. The Federal head-

quarters are in New York. Their official organ, a weekly, published in New York, is called *The Liberal Bulletin.* A part of their program is the establishment of a republic in Greece. Unfortunately these parties divide the Greeks into the fighting camps so that the Royalist and Venizelos controversy and discussions are carried on constantly in houses, stores, coffee-houses, churches, and everywhere. Often members of the same family are divided against each other.

Greek-American Boy Scouts.—There is in New York the Greek-American Boy Scouts organization, under Royalist control and direction, which fact unfortunately limits its usefulness, regarded as partisan and for political ends. It ought to have been a real Greek American organization for all the Greeks, supported by all, irrespective of political views, for the good of the rising generation. Whatever King Midas of Phrygia touched turned to gold; whatever Greeks touch becomes political. Politicians are managing to make capital out of everything for their own ends.

EDUCATIONAL FORCES

Attend public schools.—Greeks seek wisdom. Wherever they go, they open and support schools. Parents are anxious to educate their children well. So they are very glad to take advantage of the public schools. All children of school age attend public schools, excepting a small number that go to private schools. The public school is a melting pot where children of all races are receiving the same training. They all learn English, sing patriotic and popular American songs, play American games, salute and respect the Stars and Stripes and when they finish the public school or reach high school, they are already Americanized.

Greek American Institute.—There are no parochial schools among the Greeks of the type prevalent among the Roman Catholics. The only school approaching that type is the Greek American Institute, Eagle Avenue, New York City. It is regarded as a typical institution where Greek children should receive an education similar to that in the American public schools while getting at the same time training in the Greek language, institutions, and Greek Orthodox doctrine. It is supposed it will serve as the Acropolis of Hellenism, preserving the Greek language and religion, besides giving the children the essentials of American education. Some 200 pupils attend it. It has a boarding as well as day school department.

Church schools.—There has recently been opened a number of schools connected with the Greek churches or communities in the United States. Church and school go hand in hand among the Greeks in all lands. Education has been entrusted to the church. There are some 150 Greek churches in the United States, but only 40 to 50 schools, but the number is growing. The plan is to gather the children after school hours from 4-6 or 7 P.M. to teach them only the rudiments of the Greek language and Greek religious instruction similar to that in Greece, i. e., Sacred History, consisting of the story of the Old and the New Testaments, and elementary catechism. All the other subjects are taught in the public schools in English. Such schools are usually in the basement of the church, not very sunny or conducive to the health of the children. Some churches are planning to build separate school buildings, and all is being carried out by private donations and contributions.

Private schools.—There are a number of private schools in New York and other centers where children and adults learn Greek. Some are night

schools, others give instruction during the day also. Some adults have learned reading and writing in such schools. Then there are private day and night schools in the large Greek centers, to teach English under Greek direction. Some schools have American teachers.

Books and newspapers.—Most of the books published in Greece on history, biography, religion, fiction, etc., can be obtained at the principal Greek book stores, especially at those of *Atlantis* and the *National Herald,* New York. There are book stores in all the important centers. Besides original works there are many translations from French, English, German and Italian, but the first two predominate. Greeks in America have contributed a number of original works including stories, fiction, poems, dramas, and religion. There are several translations and adaptations from English into Greek.

But the chief contribution has been in the line of newspapers and monthlies.

Greeks carry with them wherever they go, their love for news. So in America too, many attempts are made to meet their need and cravings. Many Greek papers appear and disappear from time to time.

The largest Greek newspapers in the world are those in New York, which go all over the United States, Canada, South America, and even Greece and Turkey, in fact wherever Greeks are found. They are *Atlantis* and *National Herald.* The first is the oldest Greek daily in the United States. It started in 1894 as a monthly, then it became bi-monthly, weekly, and at last daily. It grew as it went. The second started almost full grown from the very beginning, with a capital of $100,000 in 1915, but it has gained much ground growing and improving.

Both *Atlantis* and *National Herald* have illustrated monthly editions, with fine pictures illustrat-

ing life and scenes in America and elsewhere. They are the best of their kind, unequaled in all the Greek world, so far as material and pictures are concerned.

Party spirit.—The party opposition and rivalry among the Greeks appears in all its bitterness and hatred in the press which reflects and at the same time kindles and animates it. *Atlantis* claims to be independent. At present it is Royalist, the *National Herald,* Venizelist. Besides the party opposition, there is the bitter newspaper competition between them, each striving to supplant the other and have the whole field for itself. *Atlantis* has seen the rise and fall of many rivals and stood gaining ground.

But the *National Herald* too, has started vigorously, fought valiantly and kept gaining ground.

Services of the press.—The press is a great power among the Greeks. It meets a great demand. Doubtless it renders a great service to the public in general, the Greeks in particular, and to the United States Government. Whatever bitter differences and quarrels newspapers may have among themselves they all defend the United States Government. They urge the people to learn English and to respect and obey the laws. They publish and explain all the news concerning the public welfare.

They give also prominent space to all matters concerning the Liberty and Victory Loans, Red Cross, Y. M. C. A., Y. W. C. A. and other humanitarian organizations. They preach Americanization.

Besides they are educating and informing the Greeks on many valuable points in hygiene, manners, and social conditions. Many ignorant Greeks are improving their Greek and general knowledge by the newspapers.

Leadership.—As in Greece, so in America, it is difficult to be a leader among the Greeks. They are too individualistic and all aspire to leadership. Their weakness lies in their factiousness and eager-

ness for dispute and controversy, quibbling and sophistication. This weakens their moral influence and diminishes their usefulness. The difficulty is enhanced by political divisions, as politics pervade all departments, the church as well as secular concerns. Hence the followers of one party are not willing to be led by leaders in the churches, the press or diplomatic service who are of a different party.

Quotations on leadership.—Some of the answers my correspondents gave as to leadership among the Greeks are as follows:

"Hardly any"; "They are taken care of by good leaders"; "Inspiring; good; at present there is good leadership, through the Hellenic Society of —— which controls Church affairs also;" "None of any consequence;" "Every one wants to be the leader, so they do not readily follow their leaders."

Many correspondents had left blank this question.

As leaders among the Greeks in America I would mention.

1—*The press;* the newspapers reach and influence a wider group than any other factor.

2—*The church leaders:* the bishops and other clergy. In spite of the lack of culture and fitness for leadership of a good many priests, they are a power in Greek communities, as they come into touch with the people at important occasions, such as sickness, marriage, baptism, and death.

3—*Those in diplomatic service* at the Legation at Washington, D. C., and the consulates at various places. As official representatives of the Greek nation, the people have to apply to them on many occasions for advice, as well as for official functions. They have much influence which would have been greater, had it not been for political factions.

4—*The literary and educated men,* such as physicians, lawyers, writers, and teachers, play an important part in the life of the communities. At various

gatherings, people look up to them to act and speak.

5—*Prominent and successful business men,* especially those devoted to generous giving.

6—*The presidents and other officers of the various societies and clubs.* They often sway the members and friends of their organizations.

FORCES OF ASSIMILATION

Americanization.—A great deal is being said and written regarding the Americanization or assimilation of the immigrants that seems strange. Some of the heated utterances sound like the nationalistic theories of the Pan-Germans or the Pan-Slavists. If the various races are to be forced to forget all their racial peculiarities and characteristic customs, usages, and language, and to adopt American ways, instead, the result will be disappointing. Whenever a people is forced to accept, willingly or unwillingly, a certain course of action, the result has usually been the opposite of what was desired.

But if without being interfered with in their cherished customs, ideas, language and traditions, they are surrounded with a genial American atmosphere and are given suitable opportunities to learn American ways, ideas, language and institutions; in short, if they are gradually taught what is good in their new surroundings, while they retain what was good and useful in their former life, all the immigrants will be Americanized in due time.

Even the word "Americanization" sounds strange to many ears; it sounds like suppression, force. Let the immigrant have freedom to contribute his best to the welfare of America. As the various races have brought their national dishes, customs and usages, so let each contribute his peculiar talent and accomplishment in art, letters or business, though he may be deficient in the knowledge of the English language.

Americanization of the children.—Many a simple, illiterate immigrant may turn out to be more loyal to America, than the so called cultivated theorists who can chatter, parrot-like, good English, but are unsound in morals and unprincipled in action. It is difficult and in some cases impossible to change the habits of the adult. It is different with the young and the children. They are open to impressions, and the future lies with them. They will all get Americanized through education. The public school is the melting pot where children of all races are being assimilated. Many Greek children who are being educated in American schools, answer their parents in English who speak to them in Greek.

The evening schools are of immense value. Both men and women are attending evening classes, in the public schools, Y. M. C. A. and the various Greek societies.

Y. M. C. A.—The Y. M. C. A. is bringing many Greeks into contact with American ways, ideas, customs, and moral and spiritual ideals. A great many are now joining the Y. M. C. A. in different parts of the country. In New York, the 23rd Street Branch is becoming a center for foreign born men. A Greek branch had 165 Greeks connected with it in 1920 and 300 in 1921. Special social gatherings are held where Greeks and Americans meet, get acquainted and discover unexpected qualities and attractions in each other. Meetings for Greeks are held, addressed by prominent Greeks and Americans. Evening classes of various kinds are held. A Greek musician gives lessons on the violin, guitar and mandolin. Many are interested by assignment to various subcommittees. A Greek assists the American Secretaries and their program includes helping the immigrants on landing at Ellis Island, finding them lodgings and employment and helping them in other ways. Some young Greeks room in the Y. M. C. A.

buildings. The athletic, recreational, and social features of the Y. M. C. A. and its Bible classes and Sunday afternoon gatherings are valuable influences.

Y. W. C. A.—The International Institutes of the Y. W. C. A. are doing similar work among young women. The International Institute, 121 E. 22nd Street, New York, has a "P. A. A." (the initials of the Greek words meaning patriotism, devotion and mutual help), a club for Greek girls, who meet monthly for lectures, social gatherings with music, and other attractive features, and to give assistance to Greek immigrants. There are also Greek branches in Lowell, Mass., and San Francisco. Theatres, motion pictures, concerts and lectures, trade and business relations, and many other points of contact between Greeks and Americans in daily life, are contributing their share in getting the immigrants acquainted with American life and ideas.

There are certain other organizations whose program is Americanization, as the Greek American League, 56 Pine Street, New York. Its main activity consists in an annual dinner thus bringing together many prominent Americans and Greeks at a social gathering.

Similar organizations exist in Springfield, Mass., Peabody, Mass., Chicago, and other Greek centers.

Greeks are more and more reading American newspapers and periodicals which are all exerting great influence in educating and Americanizing them.

Certain industrial corporations as the Ford works, Detroit, Mich., are conducting classes in English and civics, with good results.

I have read of an illiterate Greek condemned to eight years' imprisonment, who decided to put into good use his term in prison, and learned English and got an education.

Majority clannish.—All the above-mentioned influences touch only a section of the Greeks. The

majority are living an insular or clannish life, frequenting the Greek centers, clubs and coffee-houses and all the time associated with their compatriots only. So that they do not learn English and cannot get American ideas.

RESULTS AS REFLECTED IN WAR SERVICE

Loyal service in war.—The Greeks proved their loyalty to the United States and the cause of the Allies, by enlisting in great numbers to serve under the Stars and Stripes. Some 60,000 thus rendered valuable service in the war. Those from Greece proper according to an agreement between Greece and the United States by service under the American flag were counted as under the Greek flag. Others were from Turkey, and as such might have claimed exemption as enemy aliens. But very few took advantage of this opportunity. Proportionately a greater number of Greeks were enlisted in the United States, as many of them were young men without families, and of military age. Many Greeks were cited for distinguished service in France.

Bought Liberty bonds.—Greeks bought extensively of Liberty and Victory bonds. According to figures published in the Greek press, they bought over $30,000,000 worth, during the third Liberty Loan campaign alone. Men, women and even children took a prominent part during all the campaigns, selling Liberty Bonds. The clergy, the societies, especially the press, did their best in promoting the various drives. They also contributed liberally to the Red Cross and other benevolent organizations. Many florists, confectioners and others offered their proceeds for one or more days, sometimes a whole week, to such patriotic and philanthropic causes.

Greek relief committee.—One of the organizations formed to assist war sufferers in Thrace and Asia

Minor and refugees from those territories in Greece and the islands was the Relief Committee for Greeks of Asia Minor, with offices at 1 Madison Avenue, New York, coöperating with the Near East Relief. The contributions came mainly from Greek sources and all the appropriations were doubled by the Near East Relief and used for Greek relief in regions designated by the Greek committee. The clergy, the societies and many individuals contributed generously. Its receipts, amounting to some $250,000 were doubled by the Near East Relief, so that $500,000 have been spent for the relief of suffering Greeks in Asia Minor and elsewhere.

Services of the committee.—The committee rendered much valuable service in transmitting money, clothing, and other goods from many Greeks in the United States to their relatives in Turkey, through the Near East Relief, especially during the war when there was no other channel to reach Turkey. The committee besides its humanitarian work, represents an excellent type of Americanization work also.

Misunderstandings corrected.—This committee and its work has helped greatly in breaking down prejudices and misconceptions on both sides. The Greeks were extremely suspicious of any organization or activities in which missionaries were involved. When the committee started in 1917, there was a great deal of opposition on the part of a number of Greeks. But it gradually waned and disappeared and almost all came to appreciate the committee and the self-sacrificing work of the relief workers among whom there were many missionaries.

There have come many expressions of appreciation and letters of thanks from the Greek Patriarchate, Constantinople, the various bishops, and other leading Greeks in Greece and Turkey, both to the American and the Greek committee.

There was also a good deal of misunderstanding

on the part of the missionaries regarding the Greeks, and American missionaries generally were unfavorably inclined towards them. Some even thought they were obstinate, distant, and unsympathetic. Yet those who came into touch with them through the relief work were impressed so favorably, that some became enthusiastic about them. Many Americans contributed both money and service to the cause. The Greeks know their friends and feel deeply grateful for such sympathy and helpfulness. Such mutual acquaintance and coöperation continues on the other side too in the actual field of relief activities. In July, 1921, the Greek Relief Committee handed its work over to the Near East Relief which continues the work.

Another organization that helped greatly in bringing Americans and Greeks to better acquaintance with and appreciation of each other was the American Hellenic Society under the Presidency of Dr. Nicholas Murray Butler, President of Columbia University. Its main object was to bring the Greek cause before the American people and enlighten them on Greek questions, but it did a great deal in winning the Greeks to American ideals and institutions. The Society published several books and booklets on Greek affairs, especially the political situation. It was discontinued November 14, 1920.

Similarly the Red Cross, the Y. M. C. A. and the Y. W. C. A. have done much to impress on the immigrant as well as the people in Greece and Asia Minor the true ideals of Americanism. They have shown the best in America and have attracted the love and admiration of all towards America and the American people.

Many who are unable to utter a word in English are truly devoted to American ideals as a result of the varied activities of the above mentioned organizations.

Chapter IV

THE GREEKS IN AMERICA (Continued)

GREEK CHURCHES

Almost all the Greeks in America, with the exception of a few Protestants and Catholics, belong to the Greek Orthodox Church; even the indifferent and the non-churchgoers regarding themselves as Greek church people.

Greek communities.—We have already spoken (in Chapter II) of the Greek community organization. The directors are usually laymen who control the affairs of their group. The position of the priest in a community until 1918 was somewhat irregular and not well defined. Generally he was at the mercy of the trustees who invited and dismissed him as they pleased. He was free in the performance of religious rites and ceremonies, and was responsible to his religious superiors in Greece or Constantinople.

Supervision of the churches.—The Ecumenical Patriarchate in Constantinople, constituting the highest authority in the Greek church, claimed and had the right of founding and supervising churches in America. It transferred, however, this right to the Holy Synod of Greece in 1908. Until recently, the whole matter of the organization and supervision of the Greek churches was ill-defined and neglected and congregationalism reigned supreme in an episcopal church. Individuals organized a community, owned property and found a priest to carry on the religious services, as independent bodies. Some secured their priests through the patriarchate and

others from the Synod of Greece. There have been cases of individuals unconnected with either, and without proper credentials of ordination, acting as priests, in isolated colonies or communities.

Theoretically all the Greeks in a given locality constitute the Greek community there. In recent years, however, there has been laid down a rule, that only those who pay certain yearly dues are regarded as members and have the right to vote and be elected to an office in the community.

Colonies.—There are at present some 150 communities in the United States and Canada which are organized with churches or halls owned or rented. There are numerous unorganized Greek colonies scattered throughout the United States and Canada. Priests from the neighboring community visit them occasionally to perform marriages, baptisms and other ceremonies, often using the local Episcopal church. There are four communities in Manhattan, one in Brooklyn, N.Y.; one in Newark, N.J.; one in West Orange, N.J. There are colonies in Elizabeth, Perth Amboy, Trenton, Hoboken, Jersey City, N.J.; Poughkeepsie, Yonkers, Albany, Troy, and Newburgh, N.Y., and in many other centers and states.

Organization of the churches.—In 1918 Archbishop Meletios Metaxakis, then Metropolitan of Athens and Primate of Greece, accompanied by other prominent ecclesiastics, visited the United States. Plans were then laid down for the organization and systematization of the church work in America. The plan provided for an archbishop, probably with seat at Washington, D.C., and two or three bishops with New York, Chicago, Lowell or San Francisco as their respective seats. There were financial and other difficulties in carrying it out, the main one being how to harmonize the right of jurisdiction and administration by the church of Greece, an established and state church, over congre-

gations constituted as corporate bodies and holding property in accordance with the laws of the United States. Ultimately there will doubtless be an Independent Greek Orthodox Church of America as in various patriarchates, and the national churches of Greece, Rumania, etc.

Pending further settlement of the organization of the churches, Archbishop Meletios left Bishop Alexander Rodostolou as delegate of the Holy Synod of Greece, to supervise the Greek churches in America. The office of the delegation is at 140 E. 72nd Street, New York. He has visited various Greek communities and is completing plans for the better organization of the work.

The priests of the churches at New York under the presidency of Bishop Rodostolou constitute the sacred court which acts in all cases of discipline, divorce, etc.

Politics and churches.—Politics continue to have their factional influence even in ecclesiastical matters. The leaders of the Royalists, or the Constantine Party, characterized the delegation as Venizelist and tried to divide the churches on political grounds. In general, however the communities were united in acknowledging and respecting the authority of the delegation, in spite of the political views of the individuals, priests, or layman until June, 1921. The fall of Venizelos on Nov. 14, 1920 had far reaching consequences in the church both in Greece and America. The revolutionary government of Venizelos started at Salonica in 1917. The Holy Synod of Greece under the presidency of Metropolitan Theocletos, at the instigation of the Court anathematized Venizelos, not for any spiritual offense or heresy but to discredit him and his act in the eyes of the people. After the exile of Constantine to Switzerland, Venizelos returned to Athens. A special ecclesiastical council of bishops, including those

of the new Grecian territories, under the presidency of archbishop Gennadios, Metropolitan of Salonica, found Theocletos and some of his associates guilty in the matter of the anathema, unfrocked them and sent them to monasteries in Crete and elsewhere. Later Archbishop Meletios Metaxakis, Metropolitan of Kition, Cyprus, a Cretan, was called to Athens as Metropolitan and Primate of Greece. On Venizelos' fall (Nov. 1920) the new Greek Government asked Archbishop Meletios to vacate his palace and seat claiming his appointment was null and void. He yielded, protesting against the interference of the state in affairs of the church, and claiming to be the lawful Metropolitan of Athens. The government restored Theocletos to the Metropolitan throne, ignoring the former action of the ecclesiastical council. Bishop Alexander Rodostolou in America refused to recognize the authority of the Synod and Metropolitan, as they were still under ecclesiastical discipline. The Synod charged him with disloyalty and summoned him to Greece. He refused to obey, saying he would acknowledge fealty only to the Patriarch of Constantinople, the highest authority in the church. The Synod then appointed Germanos Trojanos, bishop of Sparta and Monemvasia, as Synodical Exarch in North and South America. He reached New York in June, 1921. His office is at 12 W. 76th Street, New York City. A part of the priests and communities acknowledge Rodostolou and a part Trojanos as bishop. Each claims a majority. In December, 1921 a majority acknowledged Bishop Rodostolou. The breach widens, churches and communities are divided and the effect is depressing on the spiritual life of the church. In April, 1921, Archbishop Meletios came to America. He supported Rodostolou. The patriarchate at Constantinople recognized him as head of the Greek Church in America and refused to recognize the

Synod in Greece. In November, 1921, Meletios was elected Archbishop of Constantinople and Ecumenical Patriarch. The Royalists or Constantinists refuse to recognize the election as legal. The Venizelists insist it was the most regular patriarchal election in years, and whatever dissensions there were among the bishops, the people of Constantinople were unanimous. The Synod of Greece besides refusing recognition of Meletios charged him with usurpation of the Metropolitan throne of Athens, and starting schism in the churches in America. He was tried in his absence and condemned to be unfrocked and shut up in a monastery in Zanta. Meletios regards his condemnation as a political move by the Court and that the Synod was illegally composed of unfrocked clergymen. It is most unfortunate that the affairs of the Greek Church and State are in such turmoil. Both suffer. All the dissensions are probably symptomatic of a real need of the Greek people—regeneration. As Koraes, one of the modern Greece's great leaders said, "Greeks will not become a great nation until they become regenerate in Christ Jesus."

One of the difficulties in the administration of the Greek churches is the collision of the Episcopal rule with the rights of the congregations in the choice of their priests. The bishop appoints, or removes the priests, and his decision is final, which often creates dissension.

Priests.—Some of the priests in America are graduates of the University of Athens, or the Theological School of the patriarchate at the Island of Halki, near Constantinople. But most of them are trained for the priesthood under some bishop or priest. Preaching among the Greeks is usually verbose, full of rhetoric, fine expressions and phrases, but devoid of variety or depth of thought. Or it may deal with abstruse dogmatic topics, illustrating

the fondness of the Greek mind, for theoretical and philosophical questions. Consequently both ideas and diction are often above the heads of the audience. There are among them men of ability, culture and spiritual power with simplicity of faith. But unfortunately, there are also men full of greed and worldliness, using the office of priest simply as a means of material gain. Some are even disbelievers or sceptics and yet they defend the minutest details of the ceremonials of the church as a national institution. Others are well informed and in full sympathy with the reform movement in the Greek church. They are very friendly to Protestant ministers, organizations and churches. They use opportunities to attend services and other meetings. They take notes from the sermons and preach them to their people, and are studying the various vital problems and questions in the churches. A number of them are members of the clergy club, in New York. The Greek priests especially in large cities are very busy. In addition to the regular services of the church, there are many calls for baptism, funerals, marriages, visitation of the sick for prayer and unction and communion to the dying.

Salaries.—The priests in Greece and Turkey are underpaid and are poor in general. But those in the United States are well paid. In addition to a salary they get fees for the various rites they perform, e. g., weddings, baptisms, funerals, etc., and the fee is elastic, left to the discretion and social standing of the giver. It is customary while the guests congratulate the bride and bridegroom at the end of the marriage service for them all to place contributions in a plate. This collection goes to the priest. A priest in the Middle West in 1918 sent $140 as his contribution to the Greek Relief Committee, representing half of the collection at the first wedding he performed in his new charge.

Dress.—Almost all the clergymen of the Greek church in America have adopted clerical clothes and collar and trim the beard and hair. In Greece they wear long robes with loose sleeves, preacher's high hat, and have long hair and beards, in accordance with the Nazarite rule in the Old Testament.

During the church services and ceremonies they put on the usual gorgeous ecclesiastical vestments as in Greece, and all the ritual is carried on as prescribed in the church symbolics.

Greeks are very religious like the Athenians of Paul's time, and deeply devoted and loyal to their church.

In some families icons (pictures of Christ or the saints) are kept in a room facing the east, and candles are lighted before them. There is a household altar.

I translated, some time ago, a letter from a Greek in the West to an Armenian goldsmith in New York, asking for an icon of St. George, because he was alone and far from Greek communities and churches and wanted to have it in his room as a reminder of his religion.

Church attendance.—Some churches are well attended all the year round, and at Easter and certain other festival seasons, especially during Holy Week, all churches are crowded. But generally attendance on other occasions is small. I asked a priest in the Middle West if he preached to his people. His reply was "They do not come to the services. Every Sunday there are some 10-15 persons, and almost the same set of people every week, what is the use of preaching to them." And yet there was a strong Greek community in the city of at least 1,000. In another city I attended a service on Sunday morning in which there were some 25-30 persons present, out of a Greek population of 700-800. This was in sum-

mer. But I was told it is not much better in winter. The same is true of many other communities.

Worldliness.—This is partly due to religious indifference and worldliness of the people, and partly, probably with a good many, to the rush and tear of American life. Worldliness dominates the people and things spiritual recede into the background. All work hard and get tired on week days, and are anxious to rest physically on Sundays, so they get up late and spend the rest of the day in outings, visiting and amusement. Even those who attend the morning church service spend the rest of the day in pleasure. Sunday observance among the Greeks everywhere is the continental and not the Puritan method. Even church attendance with a good many is perfunctory, consisting of a brief time at the mass, lighting a candle before the icon and making the sign of the cross. Many indulge in conversation during the services.

America has had influence in modifying certain religious practices among the Greeks. Thus fasting is almost abandoned, except on certain days during Lent and that in a limited circle, whereas in the old country and in the rural regions they are more strict, especially women. The fast days are 50 days before Easter; 40 days before Christmas; 15 days in August before the Feast of the Assumption of Mary, and the Fast of the Apostles in June, the number of days varying, according to the proximity of Easter which falls between March 23rd and April 24th. Wednesdays and Fridays, throughout the year are also fast days. Fasting is abstinence from meat and following a vegetarian diet, even butter, milk and eggs are not allowed. Fish and olive oil are allowed, but not during Lent, excepting certain festivals. But human ingenuity in the art of cooking has invented very appetizing dishes especially with sea-

food, so that the Lent diet is sometimes most attractive and tempting.

Julian Calendar observed.—The Greek Church officially follows the Julian Calendar which is 13 days behind the Gregorian Calendar. Thus Christmas is on the 25th of December, but 13 days later than the American Christmas, i. e., January 7th. New Year's day is January 1st, i. e., January 14th. But the people use in business and all other transactions the Gregorian Calendar. Many observe even Christmas as a social occasion with the rest of the country, thus having a double Christmas. The same is true to some extent with New Year and Easter.

Pious Orthodox Greeks partake of communion four times a year, during the four fast seasons. Confession precedes the communion. But many commune only once a year, usually, during Lent. Only a minority of the Greeks in America go to confession and communion.

A number of liberal and evangelically inclined priests emphasized the utility and effectiveness of the confession. One said he utilizes it as an opportunity to instruct, guide, admonish and exhort the people in the paths of truth and righteousness.

Many Greeks partake of communion on their death bed. This is partly due to the belief that they would in this way be cleansed of all their sins and thus enter "Paradise," and partly to the wish that the pious act might help the healing and the recovery of the patient. Greek priests often go long distances to render this last service to the dying.

Posture at prayer.—There are only a limited number of seats in the Greek churches, but even these can be used only during the singing of certain hymns. Almost all stand during the entire service. Kneeling is resorted to only once a year, on the Day of Pentecost. But in America seats are being provided at some churches. Some communities have bought

Protestant churches, with seats and galleries and they are kept intact, as they are found very convenient.

In Greece and Turkey men and women use separate sections of the church during the services. In America they are getting somewhat mixed and stand together in some churches. Unfortunately the Greeks do not have the Protestant custom of family seats at the church where parents and children attend services together. Boys may be with the father, and girls with the mother.

As to the influence of the Greek churches here, a few of the answers to the questionnaire from different parts of the country follow:

"The influence is very small, excepting in family circles;" "Beneficial and uplifting;" "The best;" "Little;" "In religious matters the Greek adheres to his church;" "Not very strong;" "The church is keeping the Greeks in their Christian religion;" "Rather small, because of the general lack of spirituality, and the Greeks are not interested in religion."

From the above and other answers it becomes evident that the Greeks adhere to their church in spite of their indifference, or non-attendance on its services. The main difficulty, however, is the lack of spiritual power. Religion is usually limited to the perfunctory performance of ritual or is confined to certain seasons.

Need of spiritual power.—The greatest need is spiritual vitality to translate the vital principles into daily life. Of course, this is the need of all Christendom. Judged by the strict standards of Gospel principles, most of them are but poor Christians, as one of the leading Orthodox Greeks in high position said, "in the sense of Apostolic Christianity, we are superstitious, narrow-minded, opposed to all progress, and change."

Need of Pastoral visitation.—Pastoral visitation is one of the greatest needs among the Greeks. Many are "like flocks without a shepherd." Nominally all Greeks are Christians. Large numbers of young men in the stores, restaurants, factories and other places are sorely neglected. There is scarcely any one looking after their spiritual welfare. Many priests are either unable to do it, or are too busy with their levitical functions.

Forms of religious break-up.—Apparently there is no irreligious movement among the Greeks, no open atheists, nor free thinkers. Theoretically most of them, if not all, respect religion. As all Americans, good or bad, are citizens, so all Greek believers or unbelievers, warm or indifferent, church-goers or not, are reckoned, and they regard themselves as members of the Greek church, excepting the Protestants and Roman Catholics, whose Hellenism or patriotism is questioned by the zealots, although facts have shown repeatedly and conclusively that patriotism is not the monopoly of the Orthodox. Americans will state what they profess, believe or disbelieve; will say they are not Christians, do not profess to belong to any church, but Greek materialists or agnostics may ridicule all religion and still defend the practice and usages of their church as a national institution. This peculiar combination of religion and patriotism pervades and influences the whole Greek life.

Practical unbelief.—There are, however, many practical unbelievers, who live as if there were no God, the whole of whose religion consists in an occasional outward conformity to some religious ceremony or a visit to the church at Easter.

As in Greece, here in America, too, the educated classes, especially students, are occupied with philosophical and metaphysical problems. They have their doubts, difficulties, tendencies to materialism

or agnosticism, but almost all cling to the church, and if questioned, they will profess to belong to the Greek church.

This may be due partly to patriotic feeling, as already mentioned, and partly to moral cowardice or hypocrisy. It is also due to superficiality of thought and a lack of real conviction. In discussing the subject with a prominent college graduate, a Greek of intellectual power and moral principles he expressed his regret that there was not more free thought among the Greeks. "There is too much stagnation," he stated, "and indifference to truth; besides, our people are very intolerant and opposed to all change and progress. They are under the spell of the past and strongly devoted to medieval ideas and forms." This good gentleman, however, used "free thought" in its good sense, as a spirit of inquiry and open-mindedness which is the motive power to all progress.

Difficulties of liberal leaders.—This spirit of intolerance or opposition to change is well illustrated in the case of the leaders, evangelically inclined and who preach spiritual and pure Gospel principles. Such are often attacked and criticized by the conservatives as leaning to Protestantism and are suspected of heresy. Hence some among them feel obliged to take up in their sermons topics of decidedly Greek Orthodox type, e. g., icons, saints, fasts, effectiveness of the ritual, and they may even attack Protestants and criticize their teaching and practices as a means of self-defence and thus secure their own safety and liberty to continue in their work of preaching. There is needed moral heroism; men of the type of Luther, who can proclaim their convictions and are not afraid to face the consequences.

2. Forms of religious realignment.—There is scarcely any extra-church religious movement among the Greeks.

There are Greek Protestant immigrants in various parts of the United States who have joined some one of the Protestant denominations or attend services of the Congregational, Presbyterian, Methodist, Baptist, Disciple, Episcopal or some other church. In addition to the English service in some American church, some attend and help the Greek Protestant churches in case there is one in the place of their residence.

Worldly Protestants.—Those Protestant Greeks who fail to join a church, American or Greek, or who keep aloof from church influence grow cold and indifferent, or even irreligious. A Greek Protestant pastor of wide experiences among the Greeks both Protestant and Orthodox, said, "The indifferent Protestants get worse than the indifferent Orthodox. The latter retain at least certain forms as an icon or the sign of the cross, and keep up an appearance of religion in spite of coldness to the church; the Protestants when far from church influences, lose all form and appearance and grow colder and more indifferent."

Value of the ritual.—Ritualism, it would seem, then has a legitimate place in the religious life of the individual and institutions, and observances have a retentive influence. Once learned, they cannot easily be forgotten or given up. Through centuries of ignorance and oppression under Turkish tyranny, the Oriental Christians have clung to the external forms of their churches and kept up the name of Christianity, with little preaching, teaching or study of the Scripture. Had it not been for these forms, the very name of Christianity might have been wiped out.

Influences of the Passover and the ritual.—As illustrating the power of ceremonial there is the Passover in Jewish history. It is said it was the Passover, more than anything else, that kept the

Jews together through all the vicissitudes of exile, climate, country, language, etc., as a distinct and separate race. They may speak different languages, live in different countries, neglect the study of their Scriptures and attendance of synagogue, but almost all observe the Passover. Protestantism as preached to the Oriental Christians depreciated, even denounced ritual, and appealed rather to the intellect. Protestant services were rather a series of lectures and addresses fitted to mature minds. Even the devotional portions of the service were regarded as secondary. The immature or negligent, deprived of the assistance of ritual, fell away easily from the faith.

Greeks attending Protestant churches.—There are a great many Greeks who profess to belong to the Greek Orthodox Church who attend pretty regularly the services of some Protestant denomination. One wrote me from Eaton Rapids that there is no Greek church there, and he attends a Methodist church. One of the oldest and most prominent leaders who avails himself of every opportunity to attack Protestants, especially missionaries, told me he did not attend any Greek church, but usually went to some Protestant Episcopal Church, "because" he said "the Protestant Episcopal Church does not attempt to proselytize the Greeks." One family attends regularly a Methodist Church in New York. The wife had gone by chance or curiosity and was so impressed with the simplicity and spirituality of the service that she is attending regularly and her children attend the Sunday school. There are many more Greeks attending Protestant Episcopal Churches and a great many send their children to their Sunday schools.

It is impossible to learn the number of those who attend Protestant Churches.

There are many within the fold of the Greek

church who are dissatisfied with the actual conditions in the church, who are not indifferent to religion, though they seldom attend any services, but hope there will some day be a change and their church will become up-to-date and a greater spiritual power and center of attraction to all.

Moral courage.—But they hesitate to take a decided stand because they fear the charge of unpatriotism, owing to the close connection of the church and nationality in the past. They lack the moral courage to stand for their convictions and face the consequences. They suspect and fear each other. They hesitate to speak in the presence of others, but express themselves freely when alone. This is true both of the clergy and the laity.

Illustrations.—One liberal priest said to a colleague, "It is high time that we all speak out and not hide our light." One bright young college graduate, speaking in the presence of other Greek young men, praised the Greek Church and, "our Orthodox Religion," attacked and condemned the missionaries as proselytizers. But later when alone said he was for the evangelical truth and attended Protestant services more than Greek.

Other young men, when together, speak as loyal sons of the Greek Church, but when alone, profess their real conviction as Protestants. These are typical of countless other instances.

Reforms are needed and reforms require reformers with the ardor and daring of John Chrysostom, Ambrose of Milan, Luther and other reformers, who dared to speak the truth even though they incurred the wrath of an emperor or an empress, and did not hesitate to go to exile, imprisonment and death.

FORMS OF RELIGIOUS APPROACH

There is little effective work being done by the

Protestant churches exclusively among the Greeks. The need is extremely great, and the field scarcely touched. There is no social settlement, institutional church or evangelism exclusively for the Greeks. They get the benefit of the general services in English in factories, open-air meetings, and other methods of evangelism. Settlements such as Hull House, Chicago, are coming into touch with Greeks as well as other races. The Protestant Episcopal Church welcomes the Greeks to the facilities, privileges and social advantages of their church houses, as well as to its church services. Doubtless other churches would give the same welcome. But the Greek responds more readily to the Protestant Episcopal call.

EVANGELICAL WORK AMONG THE GREEKS BY PROTESTANT CHURCHES

The Congregational churches first took a special interest in the Greeks in America and started missionary work among them. The missions in the Near East, and so the Greek field, is under the American Board, consequently Greek Protestant immigrants usually affiliate with the Congregational churches. The Massachusetts Home Missionary Society of the Congregational churches has had for years Greek evangelical work in Boston, Lowell, and Haverhill, Mass.

In general the other Protestant denominations assume that the Greek field belongs to the Congregationalists, and they in turn confess they are not in a position to carry the work alone without the help of other denominations.

The Protestant Episcopalians are against any Protestant work among the Greeks. They are very friendly and ever ready to help the Greeks to help themselves. They loan them churches, chapels and

halls, and bishops, clergymen and laymen are sympathetic and helpful.

The Methodists have missions in Lowell, Mass., where Sunday and week day services are carried on.

The Presbyterian Church comes into touch with the Greeks through their educational work in Syria and evangelical work in Greece was for a while under the Southern Presbyterian Board.

Both Presbyterians and Baptists conducted work for Greeks in New York City for a time but no lasting results were achieved. Work was discontinued by Baptists because the City Missions Council of New York advised that in the interest of comity evangelical work for Greeks be left to the Congregationalists.

The main Greek evangelical churches in the United States are in Lowell, Mass.; Boston, Mass.; and Chicago, Ill.

The work in Boston and Lowell was started by Rev. and Mrs. S. Vaitsis. Both worked with great devotion for years, helping the poor and the sick, conducting English classes, acting as Employment Bureau, and advising the immigrants in many ways, and preaching and teaching the Gospel on Sunday and weekdays.

There was great opposition, but in spite of all fanaticism and bitterness on the part of some, prominent Orthodox Greeks testify that they worked as good Samaritans and did much good in many ways. "If you want to see a good pastor and a true shepherd of his people go to that Protestant, Mr. Vaitsis," said several Greeks. He has the largest Greek printing press in New England. He edits a religious monthly, *Aletheia* (*Truth*), and a newspaper, *Angeliaforos* (*Messenger*). After working for years at both Lowell and Boston, Mr. Vaitsis left Boston, in 1914, confining himself to Lowell where he works independently.

C. Tokas.—Rev. C. Tokas is in charge of the work in Boston, under the Massachusetts Home Missionary Society. The services are conducted at the chapel of the Park Place Congregational Church. Mr. Tokas gives prominence to social activities and makes the church a social center where the Orthodox and Protestants may meet for social occasions under true Christian influence at all times. He studied at the University of Athens and the Chicago Theological Seminary. He was in charge of the Greek Evangelical Church, Athens, Greece, for years, before coming to Boston.

C. T. Papadopoulos.—The work in Chicago was started by Rev. C. T. Papadopoulos, a graduate of Anatolía College and the Theological Seminary, Marsovan, Asia Minor, and pastor of several Greek Evangelical Churches in Asia Minor, before coming to Chicago.

He had great opposition at first, but finally things quieted down. He conducted Sunday and weekday services and Sunday school. His home was a social center where many met for song services on Sunday evenings. He edited the monthy *Elpis* (*Hope*). He printed several tracts. He worked independently. The Chicago Tract Society was of much assistance to his work. He died in 1921. The church is looking for a successor.

Haverhill, Mass., Canton, Ohio.—There was work for a time at Haverhill, Mass., and Canton, Ohio, but for lack of support and workers, was discontinued. There are many Protestant young men from the Black Sea region in Canton and Akron, Ohio, and elsewhere in Ohio and other States. They all need the counseling and guiding power of the Gospel, and there ought to be found some way to provide them with it.

The Russellites.—Groups of young men meet at different centers at New York and elsewhere to

study the Scripture with Russellite interpretation. They call themselves "Students of the Sacred Scriptures." They publish various tracts, leaflets and other literature translated from English to Greek. Certain groups issue multigraphed weekly leaflets. Among them are many workers at shoeshine parlors, lunch rooms, etc.

LITERATURE

Religious literature in Greek.—No secular or religious newspapers or periodicals are being issued by any American church in Greek or for the Greeks. The existing Greek papers, *Atlantis* and the *National Herald* of New York, often contain religious articles, especially on Sunday and special occasions. During Lent, the Holy Week passages of the Gospel, read in the churches, are printed and explained.

I have already mentioned *Aletheia* (*Truth*) and *Angeliaforos* (*Messenger*), edited by Rev. S. Vaitsis, Lowell, Mass., and *Elpis* (*Hope*), edited by Rev. C. T. Papadopoulos, Chicago, Ill. All have a limited circulation, mainly among the Protestant Greeks, though a good many Orthodox also get them. They are handicapped in their work by opposition of the Greek press.

There is a religious monthly, *Religious Echo,* until recently edited by Rev. H. Panagopoulos, Milwaukee, Wis. It dealt with Greek dogmatics, and controversial matters and had a limited circulation. The editor having left for Greece, Rev. C. H. Demetry of Chicago, Ill., is the new editor. He is of a liberal and enlightened mind.

Other periodicals.—Religious periodicals published in Greece or Constantinople come to America, but are taken only by a very few. Other publications are *National Renaissance* (Illustrated Monthly), Rev. D. Callimahos, editor, Brooklyn, N. Y.,

and Archbishop Meletios' *Ecclesiastical Keryx,* of New York, edited and published by St. Athanasias' Theological Seminary.

Others are: *Ecclesiastiki Alitheia* (*Ecclesiastical Truth*), organ of the Ecumenical Patriarchate, Phanar, Constantinople; *Saint Polycarpos,* edited by Rt. Rev. Chrysostomos, Metropolitan of Smyrna, and some others.

Religious in secular press.—The *National Herald* and *Atlantis,* besides keeping in stock various religious books published in Greece or Constantinople, have published several volumes on religious topics, mostly in the form of prayer books, but there is nothing similar to the edifying, stimulating, spiritual, evangelical literature of America.

Atlantis has a new edition of the New Testament, as published by the Greek Patriarchate, Constantinople.

Religious and other books are on sale at other Greek book stores in all the principal Greek centers in United States.

The American Bible Society and the New York Bible Society, provide the Scriptures in the Old and New Testament in modern Greek; in whole or parts. They have also the New Testament in the original and the Septuagint. The Greek Protestant pastors and various other religious workers help circulate these Scriptures.

Tracts.—The Chicago and the New York Tract Societies have published a number of tracts in modern Greek. Many more were published by the Greek Evangelical Church at Athens, Greece, while Dr. N. D. Kalopothakes was living. Among them are two of the type of catechism, "Milk for the Children" and "Bread for the Children," both translated from the English.

A catechism and many leaflets have been published by Dr. X. Moschou of Smyrna.

"Helping Hand" series.—Under the patronage of Queen Olga of Greece, while King George lived, there was published a series of leaflets under the heading "Helping Hand." Some of them were original, but many were mostly translations from the English, adapted to Greek needs. They would prove useful anywhere. I had circulated many copies while in Turkey, and they were welcome everywhere as coming from Greek Orthodox sources. Among them was Drummond's "The Greatest Thing in the World."

The missionaries in Constantinople had published a great many leaflets and books in Greek and in Greco-Turkish, i.e., Turkish written with Greek characters. Copies of all these publications have found their way to America.

New literature needed.—Doubtless there can be made a selection from the leaflets and tracts already published, that would be interesting, useful and helpful to the present generation. But most of them are adapted to another generation. At any rate not to this. There is great need of fresh material dealing with living questions and problems of the day, the eternal principles and truths of the Kingdom of God.

Stories might be used very appropriately to best advantage. People are addicted to fiction and plays. This style of writing might well be utilized. Suggestive, catching writing in attractive style would be very useful.

Besides the material, the style of most of the tracts already published is against their usefulness.

Chapter V

THE GREEKS IN AMERICA (Continued)

SPECIAL PROBLEMS

(*a*) *Leadership of Greek Churches*

American trained leaders needed.—Most of the Greek priests and other church leaders are trained and educated in Greece or Turkey. Greeks need church leaders trained in American ways, ideas and colleges and theological seminaries. Such men would be of immense value in reviving the Greek church and the nation. There are one or two of the higher clergy in the Near East who were trained in England; they are now among the foremost leaders with great power and influence in the life of the church and nation.

American trained men would be of great influence both in the United States and the Near East, as some may go back to the old country and may occupy prominent positions in training the candidates for the clergy as well as in the general work of the church.

Before the war, leading Greek theologians went to Germany for advanced studies. The tendency is at present to English-speaking institutions. America may draw a great many more in the future.

Greek-American theological schools.—A number of young men are taking courses in American theological seminaries. Some are Protestants and are looking forward to join the Protestant ministry either in America or Greece. They may work in American churches, as some are doing already.

Others profess to belong to the Greek church and are planning to work in their church. More than anything else, well-trained men will hasten the revival and reform in this old historic church and make it a power in the Kingdom of God, both in America and elsewhere.

Armenian Bishop of Smyrna.—An Armenian, the son of a Protestant pastor in Turkey, who studied in prominent theological schools in the United States, conceived the idea of serving Christ in the old historic Armenian (Gregorian) Church. He joined that body, was ordained a priest and was for a time Assistant Bishop of Smyrna, preaching to vast congregations with much power and influence. He says that he is preaching in the Armenian church, the same Gospel messages that he used to give the Americans while he studied in the seminary. There are opportunities in the Greek church for such men and messages.

Liberal priests.—Some of the priests in the United States in touch with Americans improve their opportunities by attending classes in the Theological Seminaries, church services, club meetings or lectures. Such are very progressive and are leading their people to progressiveness. They also serve as links of connection and friendship between the Greek and Protestant Churches.

American workers among the Greeks.—Americans, trained in the Greek language, acquainted with Greek history, ideas and customs, life and ideals, would be of great service and a great blessing to the Greek people. No outsider can work among a people while keeping aloof from them as foreigners, or occasionally condescending to keep company with them. That was not Christ's method. The successful worker has to identify himself with the people among whom he works. He should be as one of them. He has to follow Christ's example in draw-

ing men unto himself. Illustrations are numerous. The Y. M. C. A. men in Greece and in the Greek work in the United States are held in the highest esteem by all. American educators in American schools in the Near East who approach the Greeks sympathetically are loved and admired by their Greek students and their friends and relatives. The earlier missionaries of the American Board in the Near East acquired Greek, Turkish, Arabic, or Armenian as the locality required. Later most of them learned Turkish because it was understood to some extent by all, and also because they desired to cultivate work among the Turks. Now in spite of success in educational work through the English language and through the Turkish in other lines, the lack of Greek is a distinct handicap, for the Turkish is a foreign language to the Greeks, especially the women. The missionary needs the Greek to get access to their books, newspapers, songs, and national and ecclesiastical ideas. The American Board has inaugurated a school of languages in Constantinople where missionaries may learn the languages of the Near East. Missionaries should keep entirely neutral amid the conflicting political and ecclesiastical controversies of that great region, preaching the Gospel of love and goodwill, and pointing all to the same Heavenly Father. The churches ought to use the same method. Prominent preachers and evangelists could do splendid work in certain Greek communities, even through interpreters. Dr. Theodore Ion writes: "The Greek intellectuals, both clergy and laymen, are anxiously awaiting the opportune moment to reform the external forms of the Orthodox religion and to conform to the present needs of society. The Greek clergy has already made great progress and the tendency everywhere seems to be to have, as priests, graduates of theological schools. In the course

of time the high clergy will also be, I suppose, allowed to marry, which would be an inducement to many educated persons to become priests. Many of the high clergy study theology either at Athens or in Constantinople.

It will be an excellent plan to encourage Greek students of theology to get their training in the theological seminaries in the United States.

I think that if many Greeks would study theology in the United States and in England the union between the Greek church and the various Protestant churches will be probable."

(*b*) *Foreign Language Training Schools*

Training schools.—There are no training schools for the Greeks. The Protestant leaders get their training in the American schools. Separate short cut courses or schools for foreigners should not be encouraged. The foreign-born worker should receive the same training, and pass the same tests as the American born.

Plan for a Greek Theological Seminary.—Archbishop Meletios Metaxakis of Athens, among others, spoke of a plan, while visiting the United States in 1918, to establish a theological seminary in America which might be the highest institution of theological training for the Greeks. In November, 1921, the school was inaugurated by Archbishop Meletios in the auditorium of the 23rd Street Y. M. C. A. with six students. Recitations take place at the Central Y. M. C. A. in Brooklyn. A building will shortly be provided. Greeks of Chicago and elsewhere are contributing generously. Venizelos and his wife gave the first $1,000. The editor of the *Ecclesiastical Herald,* M. Galanos, is one of the instructors. Prominent clergymen of New York and Brooklyn are on the teaching staff.

Need of American teachers in Greek schools.—The English language is taught in the Theological School at Halki, one of the islands of Marmora, the highest theological school of the patriarchate, Constantinople. A prominent American professor in that institution would do a great deal in bringing Greeks and Americans into closer relationship in church work and would render a great service in the training of the Greek clergy. American professors in the University of Athens would be a great blessing. Exchange professorships between that university and American institutions could be arranged with much benefit to all concerned.

(*c*) *The Future of the Greek Church in America*

Greeks will stay.—The Greeks will stay in America. Even though many should return to Greece, others will come to take their place.

Greek Orthodox Church in America.—There are immense possibilities and a great deal of energy and resources in the Greek churches when properly organized and utilized. In the course of time it will be an autonomous, independent, and in ecclesiastical usage "autocephalous" church like the churches of Greece, Rumania, Serbia, etc., acknowledged by the Ecumenical and other patriarchates. It will be the Greek Orthodox Church of America.

All services in Greek.—All the services are at present, in Byzantine or ancient Greek, which is not really or thoroughly understood by the people. A modern up-to-date church must use the language spoken and understood by the worshipers. The church in Greece will doubtless adopt, in time, the modern Greek in its services and hymns. The church will not have its prayerbook and hymnbook forever closed, and handed down unchanged from generation to generation. New poets will rise, new

songs will be produced and additions and omissions made, as is done in other churches.

English a unifying force.—But the Greek church in America may ultimately adopt the English language for its services as the coming generation will have the English as their mother tongue and excepting the newcomers will not understand the Greek. Then people of other races and of Orthodox faith, the Syrians, Rumanians, Serbians, Albanians, etc., may coöperate with the Greeks. In fact they might all unite as one and the same denomination. Other Americans might join it as one of the prominent denominations of the country. There are already cases of American women marrying Greek husbands and thus joining the Greek church.

There is already a precedent in the Russian Orthodox Church which inaugurated services in English in the chapel of St. Vladimir's Home, 233 East 17th Street, New York. The Liturgy of St. Chrysostom was said there in the English language. The church was open to all Americans.

The English language will open to them all the treasures of English literature, and make them acquainted with American thought. This, however, cannot happen during the present generation, which uses Greek, and is not accustomed to English association of ideas. The Greek language and other usages brought from Greece are too sacred to them, and cannot be changed easily. Changes will be effected more readily with the new generation.

Greek Protestants.—Protestant Greeks are more open to Americanization and assimilation. In fact those who attend American churches, especially the children and young people are already Americanized. The few congregations in existence use the Greek language for sermon, prayers and hymns, but English hymns and anthems are being introduced, at least by the Protestant Armenians, whose work is

similar to the Greek. Children go to American Sunday schools, unless there is a separate Greek school. English is coming in slowly but surely. Greek may continue to be used for the sake of the newcomers, but for the rising generation English will be the language of the Greek Protestant churches. They will become Americans.

RECOMMENDATIONS

The following recommendations came from various correspondents:

The chief needs of Greek immigrants are "sympathy, friendship and respect from native born Americans. Make them feel that America is their home." "They need lectures, entertainments, books, and close friendship with better class Americans, preferably on the non-sectarian basis. The future of the Greeks in America is very optimistic."

"There are needed schools for adults to teach them the English language and open their eyes to the higher opportunities this country offers. There should be a law requiring adults to learn English. All the Greeks in the United States should form local committees and through these, should unite into a National 'Pankoinotic' Union ('of all the communities'). There must be a radical reform of the church, which is almost dead (the writer is Greek Orthodox). If the Greeks can be made to work in harmony with one another in all important matters, they will be ahead of the other foreign elements in the United States. The greatest need now is *men*. Where are they?"

"Greeks should be obliged to attend school." "They should be considered as the best lovers of America and be treated accordingly."

"The chief need is organization, and the outlook for the future is hopeful."

"Chief need is education."

"They should learn the English language, should absorb American ideas and recognize that Americans are just as good, if not better, than Greeks."

"The chief need is first to fight gambling, by enforcing a jail sentence upon any proprietor who owns and runs a gambling house; secondly, to establish reading rooms and libraries with a little more freedom of association in order to attract the class that *rottens* in the coffee-houses." "They need 'good teaching.'"

"They need more education in English, more churches and schools. The future is very bright. Within the last ten years, they improved 100 percent."

"The chief need is education, again education with kindness." "Private teaching in families how to live, and also the study of English in general." "They should learn their religion by securing good, honest and conscientious priests."

"The chief need—capable leaders and priests who shall be real priests of our Lord and not money-grabbers, and who know the conditions in America. We need teachers who are capable of teaching young children of Greek parentage to become good citizens of America and an honor to the land of their fathers. Under good and unselfish leaders, they will make fine citizens. If we could overcome our self-importance or egotism, we would be a model people."

"As to the subject of Americanization and the methods employed, I am not in a position to commit myself, but I would be glad to see a good deal more effort made to help educate the younger generation under such supervision, that they will learn the English language as their vernacular, and be interested in American history and Americanism, so that they will not be fanatical Greeks, but well developed citizens, able to use their unbiased judgment for social, political and religious matters. I am afraid this part

of the work is not receiving as much attention here in Detroit as it should."

I may sum up and supplement a few of the outstanding points made by my correspondents.

1.—Emphasis is laid everywhere by all on *education.*

(a) The most important of all is the education of the children. They are the hope of the future. But they should receive the same education that the American born get. Discrimination is harmful in all cases. To give something inferior or to do superficial work in schools when it concerns the foreign born, or to treat as inferiors foreign born pupils has a damaging effect. Americans of this type are the worst enemies of Americanism. Nothing wins so effectively as genuine sympathy and cordiality.

(b) The adults need education. Evening schools should be continued, enlarged, and made more general. More Greek societies should conduct classes in English and civics for their members.

One of my correspondents suggested an excellent point—i. e., to teach families or individuals at home. Bible women in the Near East used to do excellent educational work by visiting homes and teaching the illiterate women reading and writing. Such a method would produce good results. One denominational board in New York supports Christian women teachers, who go into homes where English is not spoken and teach English and interpret Christianity.

2.—*Literature:* Greeks need helpful, constructive literature. Translations from English as well as original works would be welcome.

An ethico-religious periodical would be of great service. It may be weekly or monthly. It should have real, readable matter. Greeks read, think and criticize. It should be catching, attractive and suggestive. True patriotism should occupy its proper

place on its pages. Constructive views on religion should be emphasized, rather than controversy. Religious mysticism would appeal to many contemplative minds. History, fiction and poetry, should all be utilized in enriching this much needed periodical.

Some asked whether it would not be a good plan to carry out such a program through existing Greek periodicals. I believe the editors would welcome contributions of the type suggested. But a separate work with a definite ethico-religious program would meet the need better. It need not compete with other publications, as it will be something different from the rest. It may have wide circulation in Greece, and other lands wherever Greeks are scattered.

It should be undenominational, setting forth the fundamentals and eternal verities of the moral and spiritual realm, and the deepest needs of the human heart.

Prominent clergymen and laymen from all the churches, including the Greek Orthodox, should be invited to write for it. It should have the good will of the Greek church authorities.

3.—*Sunday schools:* Every Greek church and community, every Greek colony, and center, should have Sunday schools. There should be classes for children, young men and young women, and also for men and women.

Religious instruction for children, and young people is absolutely necessary, as the public school does not provide and many are unable or have not the time to train their children in the "fear and the knowledge of the Lord." Many do not attend church. There is therefore great danger of the rising generation being brought up irreligiously. Sunday school and religious day schools are for this evil.

There is no Sunday school material available for Greeks. The ordinary Sunday school publication

would not meet the Greek need. New, original work is needed and should be adapted to the Greek standpoint and peculiarities. Graded work is needed. Maps, charts, illustrations, lantern slides, will all be something new for the Greeks in this line and would attract much attention.

English might be introduced to good advantage as children would be more at home in it. Thus Americanization would be combined with religious work.

Religious songs and hymns in modern Greek, should be introduced. One of the greatest needs of the Greek lies in this line. Sunday schools would be the best place to begin to improve it.

Byzantine music is used in the church services and all the hymns and prayers are in ancient Greek. Religious instruction and devotion should be in the language the people understand. Of course this would not mean excluding all the fine spiritual songs already familiar to the people, though in ancient style. Some of these fine ancient Greek hymns have been translated into English.

Sunday school teachers are needed. In addition to the priests, spiritual and religiously inclined men and women, competent to teach, should volunteer and help. They should be "mighty in Scriptures," and experienced in modern Sunday school methods.

Teachers can use with much profit the Sunday school publications, commentaries, and Bible dictionaries in English, as they will be very likely people familiar with English.

The whole work should be with the sanction (and possibly supervision) of the Greek church authorities. This would assure the people of the unsectarian character of the work.

The Greek Sunday school in America might serve as a model for the rest of the Greek world, as the need is universal.

4.—*Preaching:* I believe prominent Protestant preachers and evangelists would be welcome in Greek pulpits, at least occasionally. Special meetings might be arranged where prominent men might speak. Such a work would inspire both the clergy and the laity.

5.—*Conferences of the priests and other leaders in Greek communities:* Owing to distance and matters of expenses and also for lack of organization, there has never been any attempt to bring the leaders together for religious conferences. Political and patriotic conferences have taken place at times. A meeting of all the prominent Greek leaders, to discuss the urgent religious need and question, would give a splendid opportunity to hear some of the outstanding religious leaders in America. The whole movement should be pervaded with an atmosphere of devotion, spiritual vision and unsectarian Christian fellowship.

Such a conference might serve as a model and stimulus to the whole Greek church in the world, for it would be unique. Meetings of the higher clergy for discussion of ecclesiastical and dogmatic matters, have taken place, but no conference of the type mentioned above is in existence in the Greek church. Bishops need it; priests need it; theological students, and all the people need it. Large crowds gather at festivals, monasteries, and shrines. A great meeting for this purpose would be epoch making.

6.—*Social centers:* To counteract the coffee-houses and the gambling centers, social centers should be opened in all the Greek communities and colonies. Various features in settlement work, institutional churches, Y. M. C. A. and clubs, might be selected and adapted to the peculiar needs of the Greeks with doubtless very good results. What is good in the coffee-house might be retained, and American indoor games introduced. In order to keep the young

from evil influences they should be provided with wholesome and innocent amusement. Men without homes, should find a place where they would feel at home, refreshed and cheered up.

Such centers should have employment bureaus, and lists of furnished rooms and apartments and other facilities to help the immigrants when they first arrive.

Such social centers might attend to the needs of the sick and the poor also. Applications often come to the Greek Relief Committee, who find it difficult to assist the applicants, as the committee's own object is to help the refugees and orphans, victims of the late war, and there is no organization in existence to which such applications could be referred.

Most of the above suggestions are applicable to all the Greeks including the Protestants. As regards the social centers and Sunday school work in particular, they could all coöperate. But some special provision should be made for the Protestants in certain respects.

7.—*Greek Protestants:* The existing stations should be strengthened and made models to social and community centers among the Greeks in general. Sunday schools, and Young People's Societies, might easily be developed among them as they have already beginnings of such work.

The Protestants can not go back to the old church but they desire to worship God according to the dictates of their conscience, and wish to bring up their children in accordance with that conviction. Their work, as in the old country, would serve as a stimulus to the wider work of the Greek churches in America.

Greek evangelists.—As Greek Protestants are scattered in various states and many receive no church ministrations, it would be an excellent thing if one or two evangelists could visit the principal centers

and take care of them. He could start evangelistic work in those centers and thus have a nucleus to strengthen the Greek evangelical work.

8.—Above everything else the whole country including the Greeks needs men of God, filled with the Spirit to proclaim messages from above, to set forth fearlessly and with vigor the eternal truth of the Kingdom of God; men of the type of *Isaiah* and other prophets who heard voices from the center of things and proclaimed them courageously to their generation. Unless such voices are heard the country is in danger of falling into the thraldom of materialism, worshiping luxury, and material enjoyment. Happily such voices are not scarce. Would that they would resound louder and in wider circles.

Appendix I

GREEK NEWSPAPERS IN THE UNITED STATES

Atlantis, Daily and Monthly, 203 W. 25th St., N.Y.C.
National Herald, Daily and Monthly, 146 W. 26th St., N.Y.C.
The Loyal, Weekly, 160 E. 72nd St., N.Y.C.
California, Weekly, 340 3d St., San Francisco, Cal.
Prometheus, Weekly, 725 Harrison St., San Francisco, Cal.
Greek Newspaper, Tarpon Springs, Fla.
Greek Star, 130 N. Wells St., Chicago, Ill.
Independent, 610 Blue Island Ave., Chicago, Ill.
New Era, Illustrated Semi-monthly, 600 Blue Island Ave., Chicago, Ill.
Saloniki, Weekly, 748 Blue Island Ave., Chicago, Ill.
Demonios, Weekly, 55 Andrew St., Lynn, Mass.
People, Weekly, 62 Pleasant St., Lynn, Mass.
Progress, Weekly, 1034 Dime Bank Bldg., Detroit, Mich.
Campana, Humorous Bi-Weekly, 54 W. 28th St., New York City.
Evzonos, Weekly, 134 W. 2nd St. S., Salt Lake City, Utah.
Light, Weekly, 16 S. Fourth Work St., Salt Lake City, Utah.
Religious Echo, Monthly, 159 Oak St., Chicago, Ill.
The Liberal Bulletin, Weekly, 133 E. 35th St., New York City.
Lacedaemon, Weekly, 251 E. 31st St., New York City.
National Renaissance, Monthly, 125 State St., Brooklyn, N.Y.

Greek Telegraph, Daily, 709 Folsom St., San Francisco, Cal.
Greek Daily, Daily, 768 S. Halstead St., Chicago, Ill.
Aletheia, Monthly, 311 Market St., Lowell, Mass.
Angeliaforos or (*Messenger*), Weekly, 311 Market St., Lowell, Mass.
Telegraphos, Weekly, 515 Market St., Lowell, Mass.
Keravnos, Drummer St., Lowell, Mass.
Eagle, Weekly, 267 Pine St., Manchester, N.H.
Ergatis, Weekly, 61 Pine St., Manchester, N.H.
Elpis (*Hope*), Monthly, 4747 Paulina St., Chicago, Ill.
Ecclesiastical Keryx (*Herald*), Weekly, 140 E. 72nd St., New York City.
The New World, Weekly, 436 4th Ave., Pittsburgh, Pa.

Appendix II

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INDEX

Agriculture, 34; American machines, 35.
Americanization, 86, 110, 112, 113, 114, 144, 146, 149.
Anglican Church, 61.
Appendices, 153.

Balkan League, 24.
Banks, 31, 83.
Books, 109.

Coffee houses, 46, 47, 84, 88, 92, 103, 115, 146, 150.
Constantine—Field Marshal, 23; King, 25; break with Venizelos, 25; overthrown (1917), 26; restored, 27.
Constantinople, fall of, 17.

Dairying, 35.
Dark Ages of Greece, 61.
Divorce, 91.
Dowries, 48.

Eastern Orthodox Church (See Greek Orthodox).
Economic conditions abroad, 38; in U. S., 79.
Education: Greek fondness for, 41; need of, 145-147; American schools, 44; advanced, schools, 44; French schools, 44; girls, 42; Greeks in public schools, 97-101, 107; Greeks in schools in Turkey, 43; Greek schools in Turkey and Asia, 42-44; religious instruction, 43; parochial schools, 108.
Emigration, 30.
Emigration from U. S., 77; reasons for, 77.
English language, 144-147.
Evangelical Church in Greece, 64.
Extermination of Greeks by Turks, 22.

Family life, 47, 49, 91.
Filioque, 57.

Greece, ancient and modern, 16; exports and imports, 31, 32; prosperity, 37; revenue and expenditure, 37; roads, 35.
Greek Colonies, 119; communities, 118; diet, 36; good will to U. S., 96, 97; industries, 33; life simple, 36; loyalty during Great War, 115; patriotism, 50; restaurants, 81; thrift, 86; traits good, 96; evil, 96.
Greek Evangelical Alliance, 65.
Greek Evangelists needed, 151.
Greek press (see Newspapers).
Greek Protestants, 70, 71, 130, 144, 151; worldly, 130.
Greek Puritans, 59.
Greek Relief Committee, 115, 116.
Greek Societies, 102-107; Pan-Hellenic Union, 105; Pan-Epirotic Union, 106; benevolent, 115-117; constructive, 102.
Greeks in business, 80-84; relation to other races, 94; racial intermarriage, 95; in American universities, 98-100.
Greek Orthodox Church, 54-59; attendance, 124; communion, 126; doctrinal standards, 55; fast days, 125; influence of Passover, 130; organization, 54; patriarchate, 54; posture in prayer, 126; Sacraments, 56; supervision, 118; State Church, 55, 61; value of ritual, 130; worldliness, 125.
Greek Orthodox Church in U. S., 118-132; and Greek politics, 120-122.
Greek Orthodox priests, 122; dress, 124; salaries, 123.
Greek Unity, 19-21.

Helicon, 99.
Hellenism spread by Romans, 17.
Hellas, origin, 15.

Image controversy, 58.

Immigration (Greek) to U. S., 38; causes of, 38; early, 40; later, better class, 40; distribution, 75; 3 per cent law, 41; married and single, 76; future of, 40.
Industries, 33, 34.

Julian Calendar, 126.

Kalopothakes, M.D., 63.
King, Jonas, 63.

Language, 51; demotic, 52; purist, 52.
Leadership, need and sources of, in Turkey, 53, 54; in America, 111; personnel, 111; trained in U. S., 139.
Literature: books, 137; newspapers, 137; tracts, 137, 138; new needed, 138, 147.
Lucaris, Cyril, 60.

Marriage, 95; intermarriage, 95.
Megali (great idea), 21.
Meletios, Archbishop, 58, 66, 71, 119-121, 122, 142.
Military revolution of Ghoudi, 23.
Military service in Turkey, 39.
Minerals, 35.
Misunderstandings corrected, 116, 117.
Moral Standards, 92-93.
Morals: drink, 49, 90; gambling, 46, 89; sex morality, 48; untruthfulness, 49.

Navigation, 33, 83.
Newspapers: abroad, 46; in U. S., 109, 110; services of, 110; list of, 153, 154.
Neighborhood Life, 92.
New Testament translation, 70.

Papacy, pretensions of, 57, 58.
Peasants, 40.
Plymouth Brethren, 64.
Protestant Missions among Greeks abroad, 62; in U. S., 133, 135.
Protestantism in Turkey, 65.

Recreation, 46; athletics, 46; games, 46; theaters, 47.
Religious break-up, forms of, 128; classification in Turkey, 67.
Religious realignments, 129; approach, 132.
Roads, 35.

Sabbath observance, 104, 125.
Separated churches, 57.
Sèvres, treaty of, 21.
Social conditions abroad, 41; in U. S., 88; housing in Greece in towns, 45; in interior, 45; housing in U. S., 85; sanitation, 45; recreation, 46.
Social life, picnics, 90.
Social centers needed, 150.
Socialism, 50.
Societies: abroad, 46; in U. S., 102-107.
Sunday schools, 148-149.

Theaters, 8, 47.
Training schools, 142.
Turkish oppression, 17; massacre of Greek Christian, 17; Chios, 18; program of extermination, 22.

Unrest, small, 87.

Venizelos, 23, 24, 25, 70; dismissed by Constantine, 26; at Paris and San Remo, 26, 27; defeated by plebiscite, 27; causes of defeat, 28; anathematized, 120.
Venizelist party, 26.

Wages in Greece, 36; in U. S., 86.
War for independence, 18.
War with Turkey, 1897, 20.
Wars, Balkan, 21; First, 25; Second, 25.
War with Kemalists, 1920, 29.
World War, 21, 25; and Greece, 27; influence on Morals, 48.

Y. M. C. A., 12, 117, 141, 150.
Y. W. C. A., 114, 117.

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